

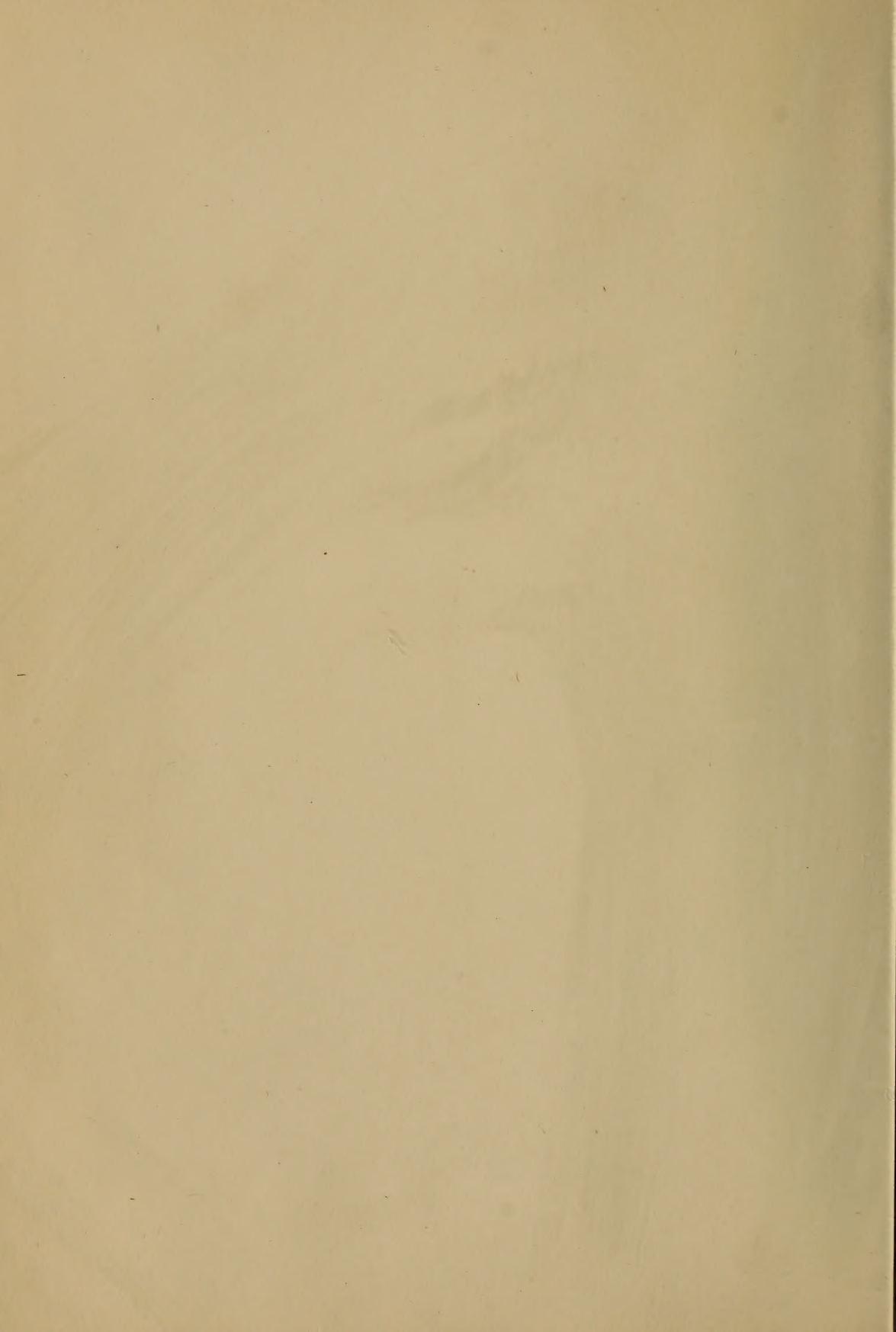
The BIBLE STORY



FOR
YOUNG
PEOPLE









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THE
BIBLE STORY

CHARMINGLY TOLD.

For Young People.

BY THE

RT. REV. SAMUEL FALLOWS, D. D.

Author of Liberty and Union, Synonyms and Antonyms, The Progressive Supplemental Dictionary, The Home Beyond, Past Noon, etc., etc.

AND

LUCY B. FALLOWS,

WITH

STRIKING THOUGHTS FOR OLDER BOYS AND GIRLS,

From the expositions of Rev. Alexander McLaren, D. D., Bishop J. H. Vincent, D. D., President Timothy Dwight, D. D., Rev. Charles S. Robinson, D. D., Bishop H. W. Warren, D. D., Rev. Canon Liddon, D. D., Bishop Charles E. Cheney, D. D., Rev. Joseph Parker, D. D., Charles Reade, and other eminent writers.

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Six Hundred Engravings, from the Best Masters, Ancient and Modern.

W. B. CONKEY COMPANY,
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1895.

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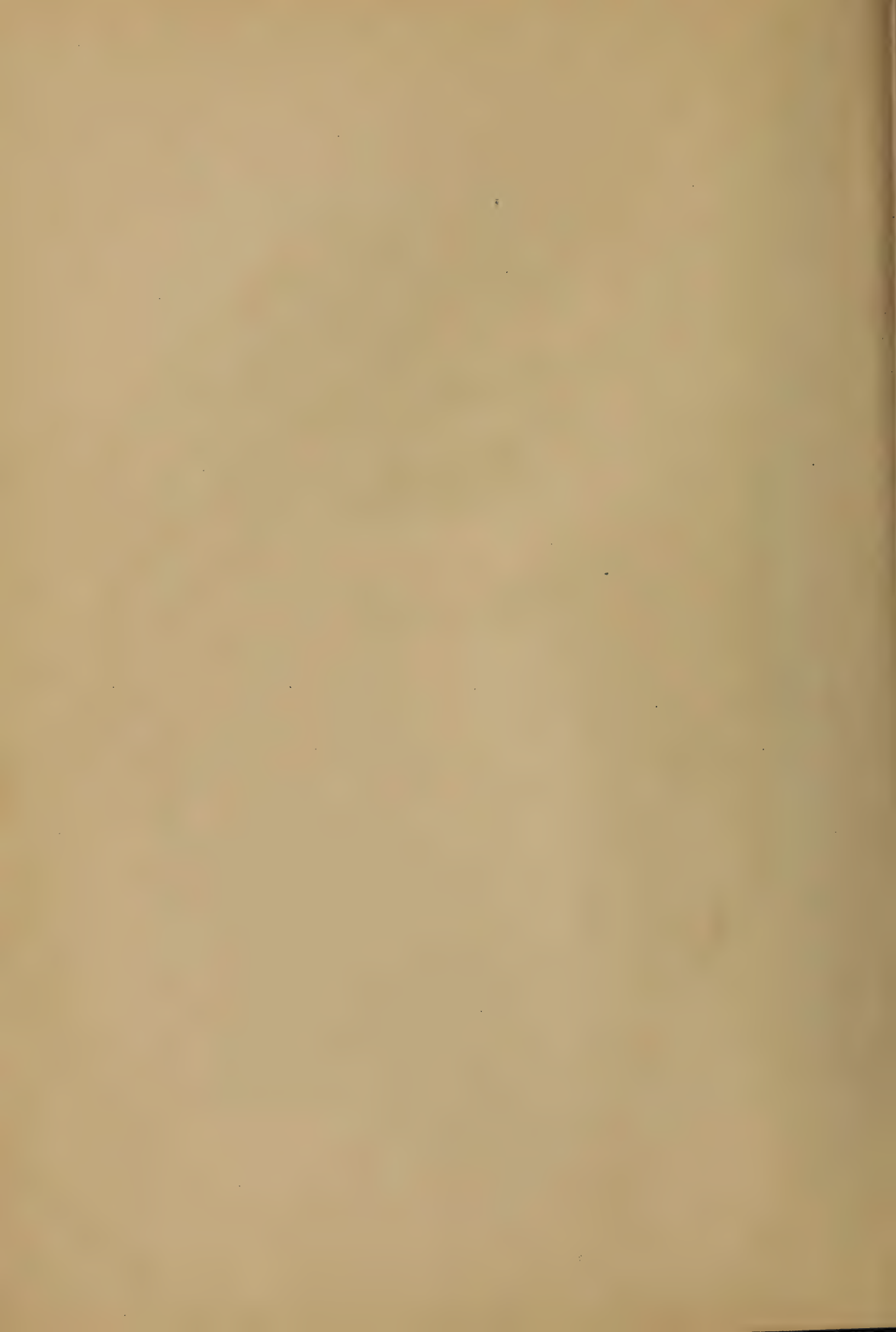
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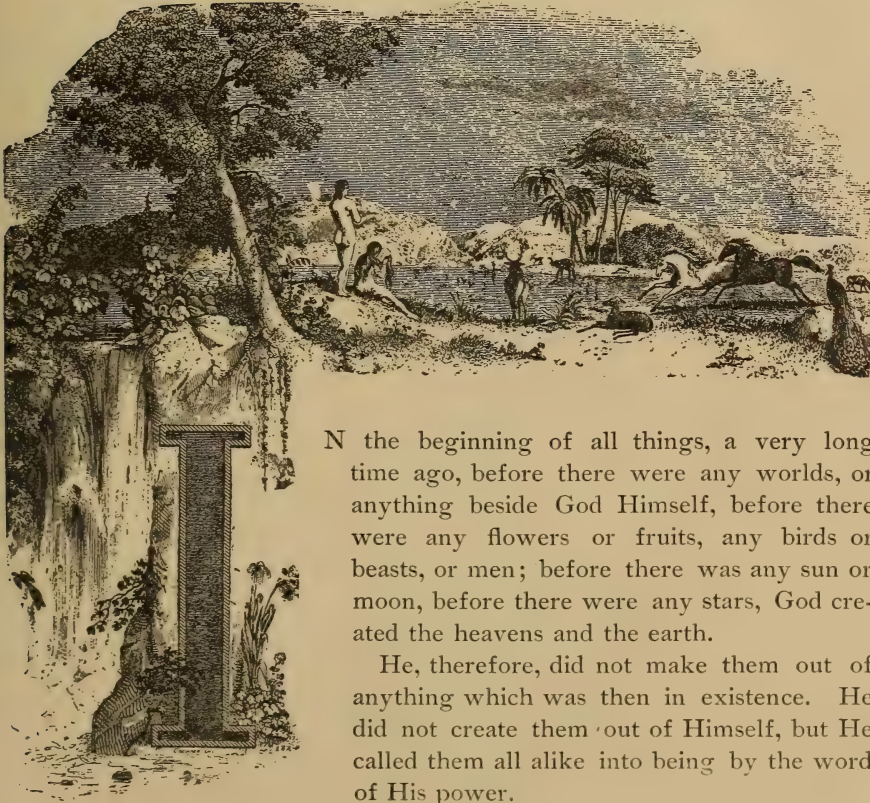


THE OLD TESTAMENT. GENESIS

THE CREATION.

B. C. 4004.

[B. C. means Before Christ.]



IN the beginning of all things, a very long time ago, before there were any worlds, or anything beside God Himself, before there were any flowers or fruits, any birds or beasts, or men; before there was any sun or moon, before there were any stars, God created the heavens and the earth.

He, therefore, did not make them out of anything which was then in existence. He did not create them out of Himself, but He called them all alike into being by the word of His power.

The First Day of Creation.



WHEN He made the earth, all at first was dark and mixed together, the water and the land. And God said, Let there be light, and light was. And God made the light and the darkness to be separate from each other. And He called the light Day, and the darkness Night, and so there was the day and the night. This was the first day of creation.

The Second Day of Creation.

AND God made the clouds and the mists, from which the water comes down, to rise from the earth, and He made the air to surround the earth, and He made the sky in which the stars shine. And He called the sky Heaven. This was done on the second day.

The Third Day of Creation.

AND God brought the waters together, and called them Seas. And He made the dry land appear, and He called it the earth. And He made the earth bring forth the tender grass, and flowers, and fruits, and plants and trees, and He gave them life, and power to bring forth out of seeds and roots things like themselves. This was done on the third day.



The Fourth Day of Creation.

AND God made the sun to shine in the sky, and to give light to the earth in the day time; and the moon and the stars to give light in the night time. They were signs of God's goodness, and by them Spring and Summer and Autumn and Winter were to come in their turn. This was done on the fourth day.

The Fifth Day of Creation.

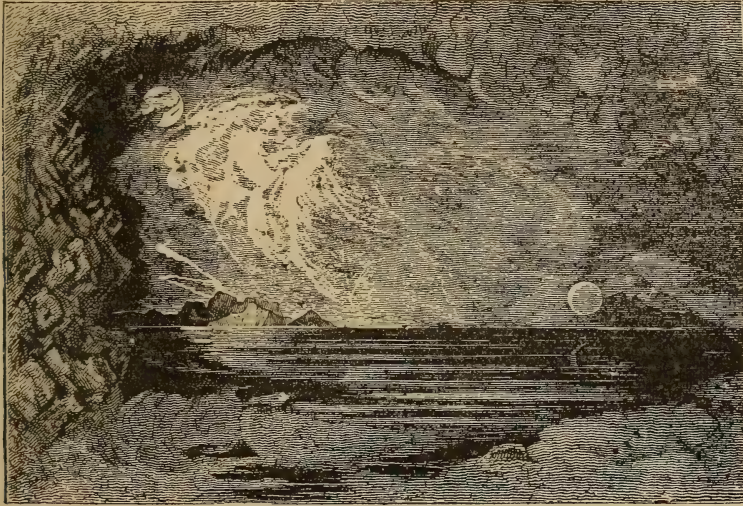
AND God made the fishes and great whales, and other living things in the waters; and birds of every kind to fly in the air; and He commanded them to increase in number. This was done on the fifth day.

The Sixth Day of Creation.

AND God made the earth bring forth the insects that course through the air, and the things that creep on the ground; and the wild beasts, like

the lion and the tiger, and the tame beasts that are of use to man, such as the cow, the ox, the sheep, and the horse.

And God made man in His own image and likeness. He made the body of man out of the dust of the ground, and breathed into him the the breath of life,—the life of the body, the life of the mind, and the life of



the soul or spirit. And God gave man power over the fish of the sea and the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing upon the earth. And God told him that the fruit of the shrubs and of the trees were to be his food, and the tender grass and the leaves and herbs were to be the food of the birds and the beasts. This was done on the sixth day.

And God, looking at everything He had made, saw that it was very good.

Thus in six days God made all these things. On the seventh day He rested. God blessed the seventh day, and made it a Sabbath for man, that he might rest, or cease from his usual labor on that holy day, after working six days of the week.

FOR OLDER BOYS AND GIRLS.

UNDERNEATH this beautiful History which we have just told you, are some of the greatest thoughts that can enter the human mind.

Of these you will learn more when you grow older. You will learn how men, called philosophers, differ as to their views of the existence of the world. Some of them, called Pantheists, merge the Creator in the

creation, and do not make Him separate from the world. They say, "All are God, and God is the All." Others say, that the creation was an outgoing of God Himself, the giving of a part of His essence to that which He had created. Others say that the material of the Universe was always in existence, and that God only fashioned it anew. But this story teaches us that at first God alone existed, that, as a Personal God, He is distinct from the Universe. He did not make over anew something which existed eternally with Himself. But He called into being, by a supreme act of His will, the Heavens and the Earth. God is, ever was, ever will be, ever must be, cannot but be. The material Universe began. It became, and it was what it was because God willed it. His will now keeps the world in being. His will and power are the only real forces in Nature. God is present everywhere in His creation.



WHEN Heaven and earth were yet unmade,
When time was yet unknown,
Thou, in Thy bliss and majesty,
Didst live and love alone.

Thou wert not born; there was no fount
From which Thy being flowed;
There is no end which Thou canst reach,
For Thou art simply God.

How wonderful creation is,
The work that Thou didst bless,
And, oh, what then must Thou be like,
Eternal Loveliness.

—F. W. FABER.

THE GARDEN OF EDEN.

Genesis II.

WHEN God put the man in a garden which He had planted for him. The name of the garden was Eden, which means in the Hebrew language, "pleasure," and in the Persian language, "an enclosed space of beautiful ground."

In this Garden of Eden or pleasure, God made every tree to grow that was pleasant to the sight and good for food. In the midst of the garden God planted the tree of life, and, also, the tree whose fruit, as we shall soon see, was not to be eaten.

Through this garden a river flowed, which divided itself into four streams, and watered the earth; and God told the man to take care of the garden. And He said to him that he might take the fruit from every tree in the garden, and eat it freely, except the one tree of the knowledge of good and evil. God said to him that if he ate of that fruit he should surely die.

And God brought the animals and the birds to Adam, and Adam gave names to them.

And God said it is not good for man to be alone. I will make some one who shall love him and be a help to him.

And God made a deep sleep fall upon Adam, and as he slept God took one of the bones from his side





ADAM AND EVE IN PARADISE.

and formed of it woman. And God brought the woman to the man, and they became husband and wife. They were so pure and good that they did not need to wear any clothes. In love and peace and joy they lived with God's smile resting upon them.

THE FALL OF MAN.

Genesis III and IV.



NOW, there was in the Garden of Eden a Serpent, or large snake. This Serpent was Satan, a fallen angel, who had taken this form to tempt the woman to sin. It is this Satan who, in many ways now tempts men and women to sin. The Serpent said to the woman, "Has God told you not to eat of all the trees in the garden?" And the woman said that they might eat of all but one; that if they were to eat of that tree they would die. The Serpent said they should not die if they ate of it, that God knew if they were to eat of it they would become wise, knowing good and evil.

And the woman listened to this Serpent, who was telling her a lie. And when she saw that the tree was nice to look upon, and the fruit was



good to eat, she took of the fruit and ate it, and she gave the fruit, also, to her husband, and he ate of it. Thus they sinned, and sin came into the

world. Then, having lost their purity and goodness, they made clothes out of fig leaves. And God, walking in the garden in the cool of the day, called to Adam and said, "Adam, where art thou?" Before this they were



happy, and were always glad when God spoke to them. Now, they were afraid, and fled and hid themselves in the depths of the garden. And God said to Adam, "Hast thou eaten of the tree which I commanded thee that thou shouldest not eat?" And the man said, "The woman, whom Thou gavest to be with me, gave me of the tree, and I did eat." And God said to the woman, "What is this that thou hast done?" And the woman said, "The

Serpent led me astray, and I did eat."

And God cursed the Serpent for what he had done, and said men should hate him as he went creeping in the dust. And God said to the woman that she should have sorrow and suffering, and weakness. But



He gave her a dim promise that, though she had been the means through the Serpent of bringing sin into the world, there should be born, in due time, of a human mother, One who should conquer Satan, and tread him under foot. This One who was thus promised was the Lord Jesus Christ, who, in God's good time, was born of the Virgin Mary, and came into the world to destroy the works of the devil, and save all who should believe in Him.

And God said to Adam, that the ground should bring forth thorns and thistles for his sin, and that he would have to toil hard to earn his bread as long as he lived, and when he should die his body must return to dust: And God made coats of the skins of beasts for the man and the woman.

And Adam called his wife Eve.



And God sent Adam forth from the Garden of Eden, and drove him out to till the ground. And Eve went with him. And God placed at the east of the garden shining angels with a flaming sword in their hands, which was turned every way, so that Adam and Eve might never enter it again. These angels were called Cherubim.

FOR OLDER BOYS AND GIRLS.

THIS Story of the Garden of Eden teaches us the origin of evil in a very forcible manner. This is one of the questions which has puzzled thinking minds through all the ages. How could evil come into a world made by a good God—a world which He Himself had pronounced very good? Some thinkers would explain evil away by using smooth words to describe it, and some would have us believe that it is but a partial good, thus wiping out the lines which mark off essentially the good from the evil. This story teaches that evil is positive in its character. As *natural* evil it is discord or disturbance in the order of the Universe. It teaches us that moral evil, which is acting contrary to the revealed will of God, is wickedness or sin, and that God is not the author of evil.

Man came to the consciousness of right and wrong, and chose the wrong. He was, without compulsion, disobedient to God's commands. As all have sinned and come short of the glory of God, we all have fallen.

Through Jesus Christ, the atoning sacrifice for sin, and the example of perfect obedience to God's commandments, men may be saved from the power and consequences of sin, and natural and moral evil be overruled for the good of man and the glory of God.

CAIN AND ABEL.

Genesis IV, B. C. 4003-3875.

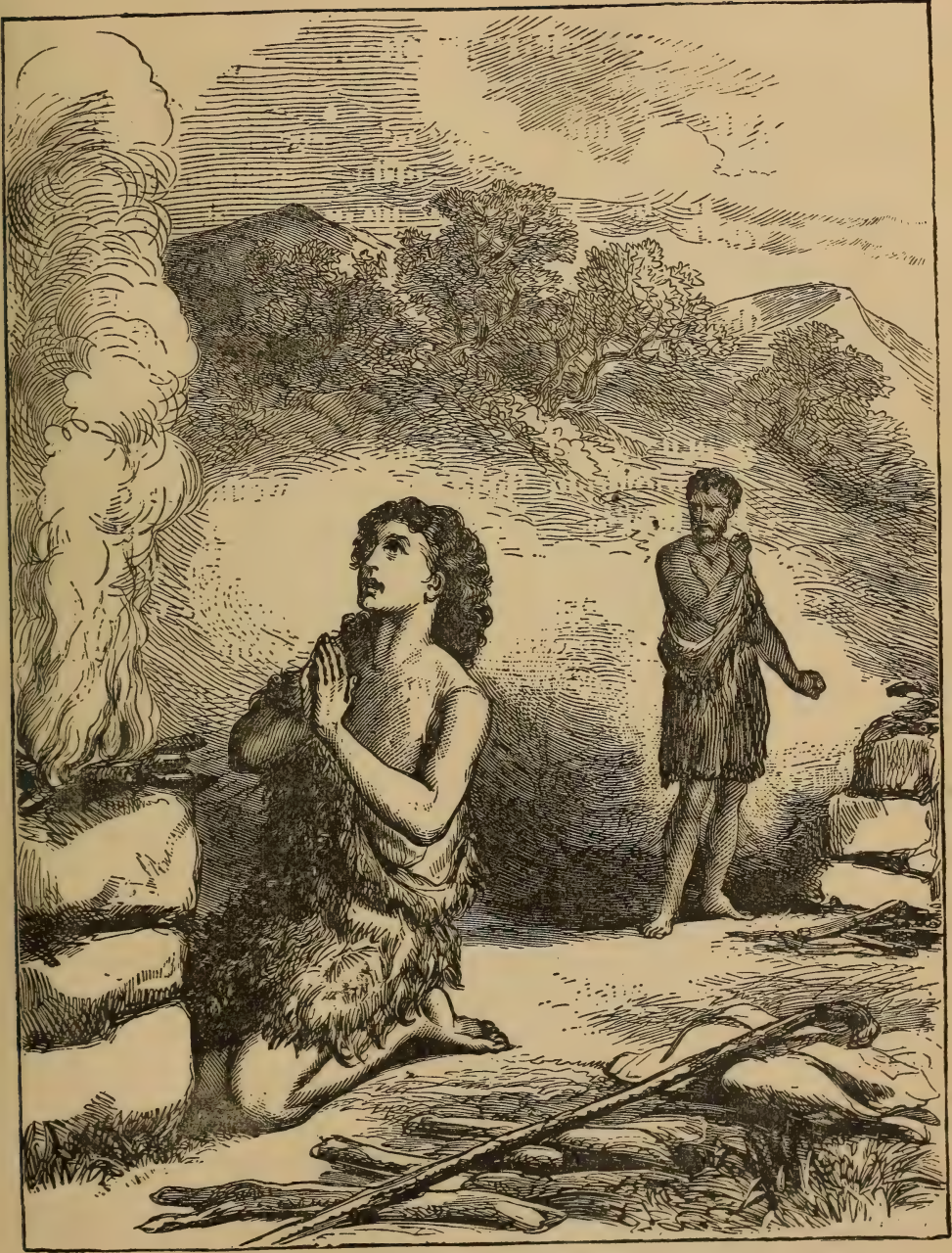


AFTER Adam and Eve were sent out of Eden, they had two sons and two daughters. One of the sons, the elder, was named Cain, the other Abel. Cain, like his father Adam, worked in the field.

Abel kept sheep, and was called a shepherd. Cain brought one day an offering of fruit unto the Lord, and Abel brought a lamb. God was more pleased with the offering which Abel brought than with that which Cain brought. Abel's lamb was offered up as a sacrifice to God. It was put upon the wood, and while lying there, it may be, that God sent down fire from heaven to show that He was pleased with it. Abel had more faith in God than Cain. He seemed to see far more than Cain into what God asked of man to show his sorrow for sin. The lamb which he brought was a sign that the Lamb of God, the Saviour of the world, should die on the cross that sinful man might be saved. God so plainly made known to Cain that He was more pleased with Abel's offering than with the one he had made, that Cain was very angry and jealous, and showed his anger in his looks and acts. And God asked Cain why he was angry, and said to him, "If thou doest well, shalt thou not be accepted?" And God told him that, as he was the older brother, he should have authority over Abel, therefore he need not fear that Abel would behave in a wrong manner towards him because God had shown him greater favor. And Cain and his brother Abel talked over the matter in the field, where Cain had taken him. And Cain let his anger rise to such a height that he lifted up his hand and killed his brother.



And God said unto Cain, "Where is thy brother?" And he said, "I



ABEL'S SACRIFICE.

know not. Am I my brother's keeper?" And God said, What hast thou done? I have seen thy brother's blood upon the ground. Thou hast



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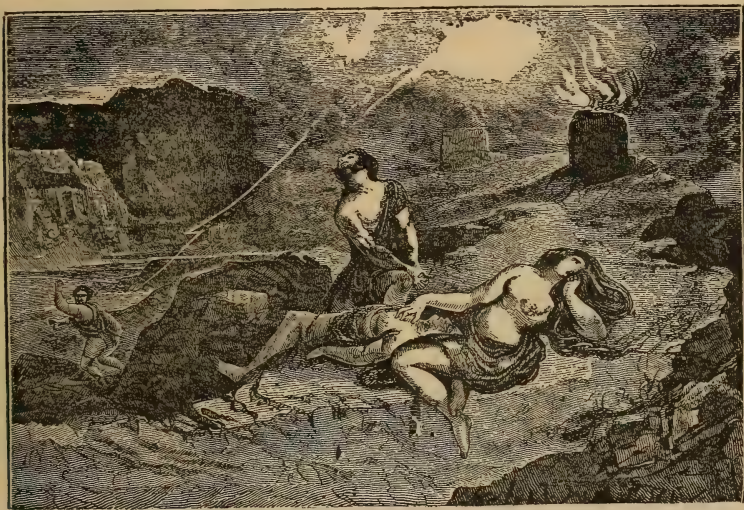
killed him. And God told him that for this terrible sin he should be punished. The ground should not bring forth what it had done before when he tilled it. He must go forth and wander about from place to place, and be afraid when he met men. Cain said that his punishment was greater than he could bear, that every one that found him would kill him. But God put a mark upon him that people might not kill him, something that they might know him to be Cain, or gave him a sign that he should not be killed, and so Cain went a great way off.

How terrible must have been the grief of Adam and Eve when they found the dead body of the gentle, loving Abel! What fearful evils sin has brought into the world!

FOR OLDER BOYS AND GIRLS.

IT is a sorrowful story we have just been telling you, and it warns us against being envious and jealous of others. God had respect unto Abel and his offering, but unto Cain and to his offering He had not respect, for Abel had a realizing sense of God's presence, which Cain had not. Abel's faith in God made his worship true worship. Cain did not have this faith. Abel had some correct idea of what the sacrifice of ani-

mals meant, as an atonement for the sin of the offerer. Cain did not. Abel brought that which had cost him much labor and care, and to which he was attached—a lamb of his flock. Cain brought that which could not have drawn him out in attachment to it. Abel's gift was, therefore, a gift of self-sacrifice. It pointed to the offering up of The Lamb of God on Calvary, and to his supreme self-sacrifice for guilty men.



ADAM AND EVE FINDING THE BODY OF ABEL.

Our worship must have heart in it, as did the worship of Abel, and not be a mere outward show, as was that of Cain. The killing of Abel shows us the importance of the eternal duty of resistance to sin. The root of sin is selfishness. The selfishness of Cain led on to envy, and hatred and murder. Conscience drove Cain through dry places seeking rest, and finding none. Every sinner is a fugitive and a vagabond. Cain slew himself more than Abel. Sin ravages him more than he can bear. Of the two, the one to be envied is Abel. "God's watchful kindness lingers round the wretched wanderer, like gracious sunshine playing on some scarred and blackened rock to win him back by goodness to penitence, and through penitence to peace."



THE ORIGIN OF MUSIC.



NE of the children of the children of Cain was named Jubal. He was the first one in the world to use musical instruments. It is very likely that the pipe or flute was what the Bible means when it says that Jubal was the father of all such as handle the harp and the organ. It is also very likely that the first pipe or flute was made of a large reed, such as you see in the picture.



SETH, ENOCH AND METHUSALEH.

Genesis V, B. C. 3769-2948.

OD gave to Adam and Eve other children besides Cain and Abel. After they had lived a hundred and thirty-five years Seth was born. This son was a good boy. He loved his father and mother, and also loved God. The children of Seth loved God, too, and God loved them and called them His chil-

dren. He permitted Seth to live to a ripe old age before he called him to the home above by death.

After Adam had lived nine hundred and thirty years he died. God had said to him in the Garden of Eden, when he had eaten the forbidden fruit, that his body should return unto the ground; "for," said the Lord, "out of it wast thou taken. Dust thou art, and unto dust shalt thou return." And so his body did go back to dust, but his spirit went to God who gave it.

Many years after the death of Adam, and after the death of a large number of his



SETH.



THE DEATH OF ADAM.

children, and the children of his children, Enoch was born. Like Seth, he was a good man and feared God. We are told that Enoch walked with God. This means that he loved God, and was obedient to His voice, just as a loving son walks with his father, and listens to his commands and requests, and promptly minds him. For three hundred and sixty-five years Enoch lived, pleasing God and serving Him. Then, instead of letting him die as other men do, of disease or of old age, God took him without dying to Heaven, that he might be with Him forever.



THE TRANSLATION OF ENOCH.

Enoch had a son named Methusaleh. He was the oldest man that ever lived, for when he died he was nine hundred and sixty-nine years old.



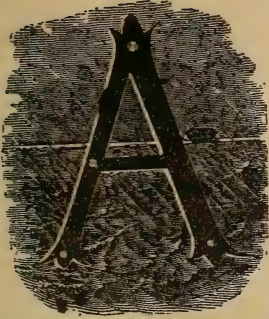
METHUSALEH.

FOR OLDER BOYS AND GIRLS.

This history teaches us the good Providence of God. Abel has been slain, but Seth now comes to his parents as *compensation*, for that is what the word Seth means. He becomes the ancestor of a family which, continuing in the faith, become heirs of promise, and whose aims, character and tendency are in direct contrast to those of Cain.

Enoch means the *dedicated* one. His name tells the story of his life. We all should be dedicated to the service of the Lord Jesus Christ, for we are not our own, but have been bought with a price, therefore we must glorify God in our body and in our spirit, which are God's. Methusaleh is, almost without exception, referred to among men as being the oldest man, as though that were his chief glory. But there is another thing for which he ought to be better known than for his great age—he was the *grandfather of Noah*.

THE FLOOD.

Genesis VI, VII, B. C. 2469-2349.

GREAT many years passed by, and Cain had very many children. So, also, had Seth. As we read, Adam, after living to a great age, at last died; and Cain died, and Seth died. But there were a great many people now upon the earth, and instead of growing good they grew very bad. There was one good man among them who loved God, and tried to do good to these wicked persons by telling them

they ought to love God and do His will. His name was Noah. God saw that these bad people were growing so much worse that it was not best for them to stay any longer in the world.

And God said to Noah that He would send great rain and floods, and would make the earth heave and then fall, so that the water should be so high all over the land that all the people would be drowned, except Noah and his wife and his children. That they might not be drowned God told Noah to build a great ark, which was a boat or ship, all to be made of wood. Noah obeyed God, and he cut down trees, and made boards out



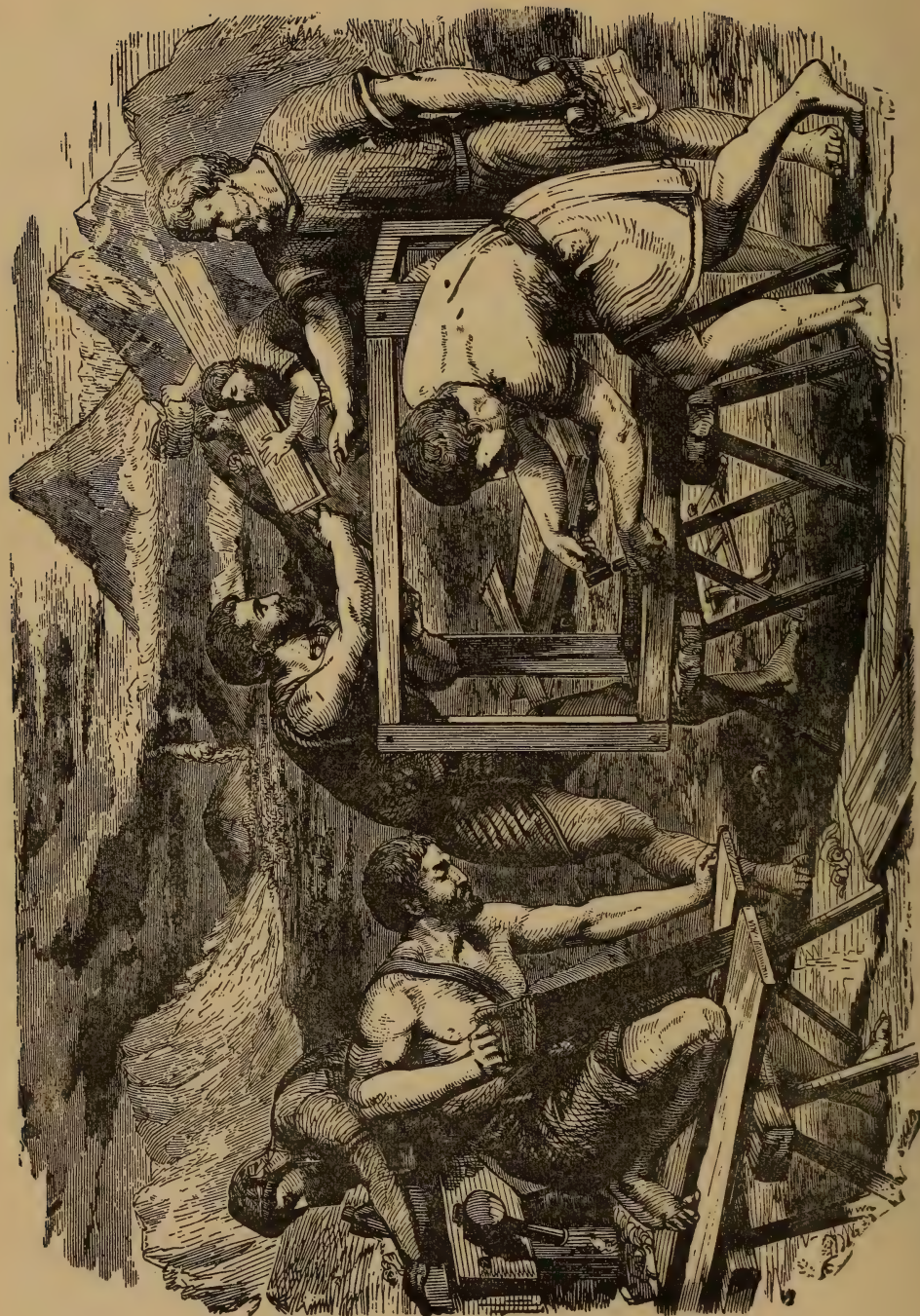
NOAH PRAYING.

of them, and fastened them together, and so the ark was finished. It had one door, and one window in the top. It took Noah a great many years to build it, and while he was working upon it the wicked people would laugh at him, and call him a foolish man. But when it was built, God sent a pair of all the beasts and birds and insects that were in the land to the ark, and Noah let them in and put them in their places, and put into the ark the food they liked to eat, corn and grass and fruits, so that they might not starve.



NOAH PLANNING.

Then Noah himself went into the ark, with his wife, and his three sons, Shem, Ham and Japhet, with their wives, and God shut them in. Then it began to rain. It rained forty days and forty nights without stopping, and the water rose higher and higher. It covered the tree tops, and still it rose; it covered the high hills, and still it rose; it covered every mountain



NOAH BUILDING THE ARK.

up which people could climb, so that everybody and every creature was drowned—all but Noah and those that were in the ark with him. Nothing at last was seen but water, and the ark floating quite safe all the time



on the water. The storm of rain and wind could not upset it, nor the sea get into it, for God took care of it and of all that were in it. For one whole year Noah lived in the ark. His heart must have been very sad as

he thought of the world all about him covered with water, and of the people that he had known, and others he did not know, who had been drowned. But he knew that God had done right, for He could not do any wrong, in sending this great flood upon the earth.

FOR OLDER BOYS AND GIRLS.

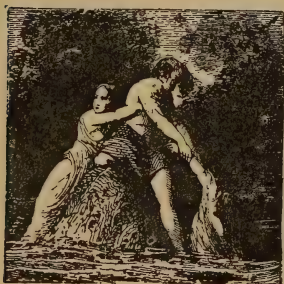
Noah and the Flood.



FROM A RARE COPPER PLATE ENGRAVING IN THE AUTHOR'S POSSESSION.

A LONG period elapses between the death of Abel and the days of Noah. These days were days of moral corruption and violence.

Bad men are cruel men. Among the bad and cruel men of his times Noah stands before us as the Solitary Saint. He stands alone in the strength of God, and by his practical faith has communion with God. Sin makes fellowship with God impossible. What communion hath light with darkness?

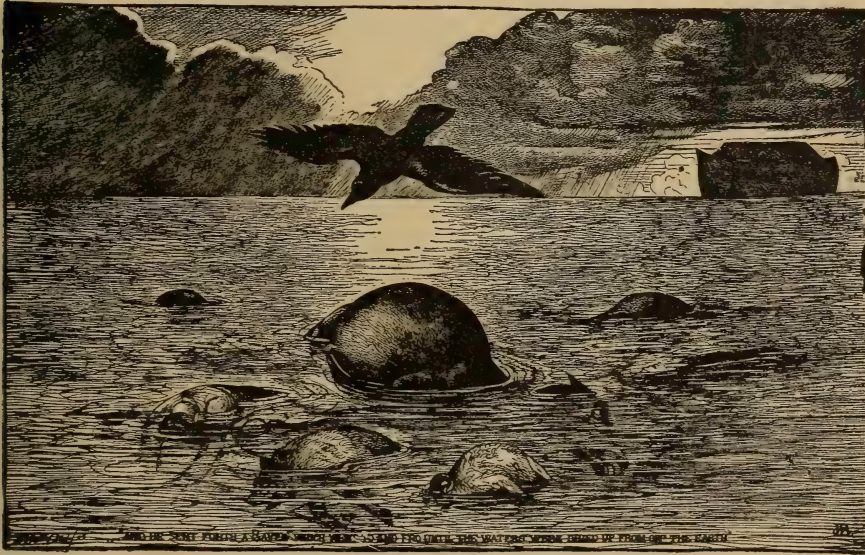


The lesson of the flood is not to teach us that God delights in the misery and destruction of His creatures, but that disobedience to God's law will bring sure punishment. The earth, and the heavens and the floods are against those who violate divine laws. Noah preached to the people of his time righteousness, and he lived as he preached. He warned them earnestly and faithfully of

the coming destruction for their unrighteousness. But they did not heed him. They jeered at him and scoffed at his words.

Noah made preparation, and used the means God had put at his disposal. For a hundred and twenty years the wits laughed and the "common sense" people wondered, and the patient saint went on hammering and pitching at his ark. But one morning it began to rain, and by degrees Noah did not seem quite such a fool. The jests would look rather different when the water got up to the knees of the jesters, and the sarcasms would stick in their throats as they drowned. We must be obedient to God. Luther said he would rather obey than work miracles. But whoever obeys works miracles. There is no seeming evil in this world which cannot be overcome by righteous obedience. This is the victory which overcometh the world, even our faith.

In all probability the Flood was local. It covered only that part of the earth in which man dwelt, and destroyed the creatures and beasts which were intended to live alongside of man.



THE GOING FORTH OF THE RAVEN.

THE DECREASE OF THE WATERS.

Genesis VIII, B. C. 2349.



AND now the ark, instead of floating about, stopped, and rested upon the peak of a very high mountain. Noah wished to know whether the dry land had come to view. So he went among his birds and chose a raven, and opened the window and let it fly out. The raven is not a gentle bird like the dove. It did not like the ark, and never came back again. It found plenty of food,

as there were so many dead bodies floating about, so it kept on flying here and there. Noah waited a week, and then let a dove fly out. It could not eat what the raven ate, and as it liked to eat grains and seeds, and to sit upon the branches of trees, and nestle in them when it could find no place to rest in, it flew back to the ark. Noah knew, then, that the green earth was not yet to be seen, so he took the dove back and kept her a week longer. Then he let her fly out again, and she saw the top of an olive tree



THE RETURN OF THE DOVE TO THE ARK.

standing out of the water, and plucking off a little sprig or leaf with her beak, she brought it to Noah. For twelve long months this was the first green thing Noah had seen. No wonder he loved the olive leaf. No wonder that the people who have lived since then love to think of the olive leaf as the sign of peace and good news! For now Noah knew that the waters were going down, and that very soon the trees would appear, and then the dry ground. He waited one week more, and then he sent

the dove out again, and this time it did not come back. Then his heart leaped for joy, for he felt sure that God would soon let his feet tread upon the grassy plains of the beautiful earth once more. And God soon after opened the door of the ark, and said to him, "Go out of the ark, thou and thy wife, and thy three sons and their wives, and the birds and the beasts



NOAH LEAVING THE ARK.

and the insects, and all the creeping things." And they all went out glad and happy.

Noah did not forget God's goodness to him, and to his wife and children. He brought together a number of stones, and made the heap flat on the top for an altar, on which he put some beasts and birds, and offered up a sacrifice of praise and thanksgiving to God, for saving himself and his children from being drowned. With this God was well pleased.



NOAH'S SACRIFICE.

FOR OLDER BOYS AND GIRLS.

THE history of the deluge, the New Testament tells us, is a type of the deep waters of sin in which a lost world is perishing. There is no escape but in that ark which God has prepared for us, The Lord Jesus Christ. There is safety in Christ, rest in Christ, and at last glory in Christ.

Worship, as in the case of Noah, should succeed every act of deliverance. The sacrifice of praise and thanksgiving should then specially be

rendered to God, the giver of every good and perfect gift. God's covenant with Noah tells us that we are made in God's likeness, and therefore all sin is unworthy of us. It tells us that God means that we shall bravely and industriously subdue the earth and the living things upon it. He means that we are to be the masters of the pleasant things about us, and not their slaves, as sots and idlers are. He means that we are to be stewards or tenants of this world, and that we can ever look to Him in confidence for help and protection.



NOAH'S SACRIFICE.

God gave as a token of the covenant that He would no more destroy the earth by water, the bow in the cloud—the beautiful rainbow. Was there not a rainbow before there was a flood, you ask. Of course there was. God did not then create the bow, but He turned it into the sign of a holy bond. Very beautiful is this idea of God giving us something to look at, in order to keep our faith steady. He knows that we need pic-

tures, and rests, and voices and signs, and these He has well supplied. "He knoweth our frame, He remembereth that we are but dust."

THE TOWER OF BABEL.

Genesis ix-xi. B. C. 2348-2247.



AND God gave many children to the sons of Noah. One of them was Nimrod, a mighty hunter before the Lord. These children of Noah did not love God, and serve Him as they should have done. They forgot how good He had been to their fathers and to themselves. They grew to be proud and unbelieving.

At this time there was but one language spoken, therefore people could understand

each other. And as they went in large companies from the East, they came to a plain in the land of Shinar. And as they stopped there they said, Let us make brick and build a high tower that shall reach up to the sky. And they set to work to build it. We are not told why they built it. It may be, that they were afraid of another flood, and so wanted a place in which they might go and be safe. It may be, that this tower was to be a kind of a great barracks, where soldiers could live and be under one



NIMROD.

mighty king like Nimrod; or it may be, it was to be used for a great temple in which to worship idols. God saw that it was not right to build it. He wished the people to go to different parts of the earth and dwell there. So the Lord chose a strange way to stop them in their work. He made them all at once to speak in different languages, and as they could not understand each other they did not go on building. Those who



spoke the same language got together and went away from the rest, and so the world had people in it in many places.

This tower was called the Tower of Babel, because the people in trying to talk to each other made such a confusion that it was only a babel of sound.

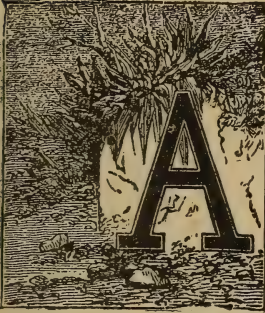


THE TOWER OF BABEL.

FOR OLDER BOYS AND GIRLS.

IN this story is a recognition of the unity of the race. However, philosophers and scientists may differ as to the origin of the race, whether it began with one pair, or with many pairs in different parts of the world, this is true, our humanity is one. There may be and are many distinguishing physical characteristics, but as we study the languages of the many and different races which inhabit our earth, we find men are one in their hopes and aspirations. The mind and spirit of man is one mind and one spirit. It is the hope and expectation of our greatest minds that the race may in time recognize its oneness. This oneness can be effected only as men shall be baptized with the spirit of Jesus Christ. For in Him God has realized the presumptuous designs of the Babel-builders. He has united in Him all the scattered families of earth. In the mediation of His Son He has reared up a Tower whose top reaches to heaven. The cloven tongues of fire which came down on the heads of the assembled disciples at Pentecost, undid the confusion of tongues at Babel.

THE CALL OF ABRAM.



Genesis xii-xxiv. B. C. 2247-1857.

LONG while after these things had taken place there lived in the land of Ur, a man named Abram. In this land the people worshipped idols instead of the true God. And God told Abram to leave his home and his friends, and go to a land which He would show him. Abram did not know where this country was, but he had a wonderful faith in God, and at once set out to seek it as God had commanded him, for he knew God would bring him safely to it.

He took with him on his journey his wife Sarah, and his brother's son, whose name was Lot. Abram was seventy-five years old at this time, and was very rich in flocks and herds, and tents. So, also, was Lot.

It was a long way Abram had to travel. He had to go over wide rivers and cross a desert country, and climb over rough and stony hills. But God brought him in due time, as He had said He would, to the Land of promise, which was called Canaan.

At a place in Canaan called Shechem, Abram stopped and built an altar. God here told Abram that he would give this land of Canaan to his children and the children of his children, who should live long after he was dead. Then Abram went on further and built another

altar upon a mountain. Upon both of these altars Abram offered sacrifice unto the Lord.

By and by, as he went through the country, the grass became very dry, for there had been no rain for a long time. The ground did not bring forth food enough for the people to eat. And so there came a



ABRAM AND LOT JOURNEYING.

famine in the land. And when Abram was told that there was plenty to eat in a land a long way off, called Egypt, he went there with his nephew, Lot. After awhile the rain came down in Canaan, and the famine was over. Then Abram and Lot went back to Shechem, where Abram had first built an altar to the Lord.

Abram and Lot had a great many men to take care of their flocks and herds. These men were called herdsmen, and very often Abram's herdsmen and Lot's herdsmen would quarrel with each other. Abram saw that it was best for Lot and himself to part. So very kindly he said to Lot, "Let there be no strife between me and thee, and between my herdsmen and thy herdsmen." And, although Abram was the older man, and



ABRAM AND LOT PARTING.

had the better right to choose first himself what part of the land he would take, he said to Lot, "Choose where thou shalt go. If thou wilt take the left hand, I will go to the right, and if thou wilt go to the right hand, I will go to the left."



THE PLAIN OF THE JORDAN.

So Lot looked round and chose the plain of the river Jordan. He saw that this plain was rich in grass, and would be a good place for his flocks and herds.

In this plain there were two large towns named Sodom and Gomorrah. The people who lived in them were very wicked. Lot was a good man, and, perhaps, did not think what a risk he was running to live among them. But as we shall see, it was a bad choice that he made. As soon as Lot had gone, the Lord told Abram that He would give to him and to his descendants, that is, his children and their children, who should come after him, all that land as far as he could see it. And God told him that these descendants should be so great in number that no one should be able to count them.

Then Abram took his journey to the plain of Mamre, near Hebron, and there he lived and built an altar to the Lord.

Some time after this, there was a war between several of the kings who reigned in the plain of the Jordan. Four of them came with a large army against Sodom, and gained the victory. They entered the city and took away Lot, with many other people, as captives or slaves. They took, also, all of Lot's riches. A soldier who had got away from these victors, told Abram what had been done to Lot. Abram at once armed



ABRAM PURSUING THE KINGS.

his three hundred and eighteen servants, and got together all the friends he could call upon, to see if he could not deliver Lot out of the hands of his enemies. He made a very quick march of about two hundred miles, and gained a great victory over these kings. He took back Lot and all the captives, with their goods, to Sodom. The king of Sodom wanted to give Abram all the property which had been re-taken from the enemy. But Abram would not take anything at all for himself: for he had promised God that he would not

do so. All that he wanted was that his friends who had fought with him should have their proper share of the spoil.

As Abram was thus going to Sodom he was met by a wonderful man, named Melchizedek, the king of a city called Salem, who was also a priest as well as a king. Melchizedek thanked God for giving Abram the victory, and then blessed Abram in the name of God for having been able to win it. And he gave Abram and his men bread and refreshing wine. Abram, to show how thankful he was to God for His goodness to him, gave to Melchizedek, as a priest of God, the tenth part of all the things which he had taken from his enemies. After this, when Abram was asleep, the Lord appeared to him and told him that he should live a long time, and be buried in a good old age. And God told Abram that if any doubt should come into his mind to fear not. He, also, told him that he should have children, who, in their turn, should have children, and by and by they should be as many in number as the stars in heaven. Then Abram was glad, and offered up a sacrifice to the Lord.



ABRAM ASLEEP.

Now Sarai, Abram's wife, had a handmaid, that is, a maid who waited upon her as a servant, whose name was Hagar. She was born in

Egypt, and, perhaps, had been given to Abram by the king of Egypt. Hagar did a great wrong to her mistress, Sarai, who was very much dis-

pleased with her, and punished her. Then Hagar ran out of the house, and went out into the wild and lonely wilderness, and tried to go back to Egypt again. The way was a very long one and full of danger from wild beasts and wicked men.

An angel of the Lord found Hagar there by a spring of water, and said to her, From whence didst thou come? and where wilt thou go? And Hagar said she had fled from her mistress, Sarai.

And the angel told her to go back to Sarai, and do as she wished her to do.

And he told her that

she should have a son whose name should be Ishmael, who would be a wild man; that is, he would live out of doors, and would be at strife with other men, and other men would fight against him.

So Hagar went back to Sarai, and in due time God gave her a son, whose name was called Ishmael. When Abram was an old man, about ninety-nine years old, he bowed down before the Lord, and God talked with him again. He told Abram that He would be his God. He said that he and Sarai should have a son whose name should be Isaac. He



MELCHIZEDEK BLESSING ABRAM.



again told him that his descendants should be very many in number, and that they should have Canaan for their own land. God thus promised



ABRAM BOWING BEFORE THE LORD.

again these good things to Abram, which was called renewing His covenant with him. And He said to Abram, "I will make of thee a great nation, and I will bless thee, and make thy name great, and in thee shall all the families of the earth be blessed."

God told Abram that he should no more be called Abram, but Abraham, which means the Father of a great people. He also told him that Sarai's name should be changed to Sarah, which means Princess. So after this they were called Abraham and Sarah.

FOR OLDER BOYS AND GIRLS.

WE are taught in this history how necessary it was for God to give a special revelation of Himself to Abram. The people round about Abram were idolaters. God revealed to Abram His own truth, and told him of a Saviour who was to come.

We are taught that great lives are trained by great promises. Abram's orders meant a difficult journey and separation from friends. His faith was large and his obedience prompt. It was a self-denying faith and a cheerful obedience. His courage was sublime. Abram's religion was active, not passive. Wherever he went, he shed blessings around him. He became a blessing, not to his own time and the Jews only, but to all ages and to the whole world.

God kept all His promises to His faithful servant.

In its spiritual sense the call of God to Abram is made to every one of us. Our divine Lord says, "Seek ye first the kingdom of God, and all these things shall be added unto you." New duties, new fields of labor, new demands upon our time and faculties, new consecration—all are God's call to us.

In this story of Abram and Lot we have a sad example of the frailty of friendship. We are taught very forcibly, also, how riches cause strife and divisions. Money is like fire: it is a cruel master; but it is a very good servant. Abram was the friend of God, and was a successful business man. He used his means for the glory of God. Abram acted nobly, magnanimously and graciously. If our servants quarrel, let there be no strife between thee and me, he said to Lot. Take thy choice where thou wilt go, and we will part in peace.

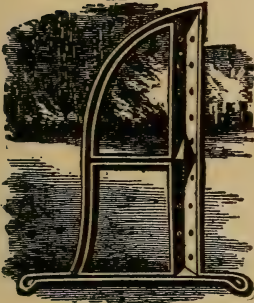
Lot was a good man, but there was something of selfishness about him. He made his choice without thinking seriously of the consequences. He was drawn by degrees into the citizenship of Sodom, and suffered the sad consequences. Let us not forget the Scripture command: "In all thy

ways acknowledge Him, and He will direct thy paths." What a splendidly courageous thing it was for Abram to do, to rescue Lot! What marvelous skill, celerity and generalship did he show!

Such a friendship is worth possessing. We all have a Friend who sticketh closer than a brother.

THE DESTRUCTION OF SODOM.

Genesis xviii-xix. B. C. 1898.



ABRAHAM was now living at a place called Mamre. One day he was sitting at the door of his tent, about the hour of noon. He looked up and saw three men quite near him, who looked like travelers. Abraham at once rose up, ran out to meet them, and bowed his face to the ground as a mark of politeness. He then asked them to sit down and rest under the shade of the trees close by his tent, and let him

bring them some water that their feet might be washed. No one in those days wore shoes as they are now worn. Instead of shoes, some people wore a sole only, tied to the foot with strings, which kept the feet from being hurt, but could not keep off the dust and dirt as shoes do. Others went barefoot. So when they came in from a walk or a long journey, the first thing to be done was to bathe the feet. This gave rest, and ease, and comfort. When guests came, a bowl of water was always brought by the host to wash their feet. After bringing them some water, Abraham said he would go and bring them something to eat. And they told him to do as he had said. These men were angels sent from God to tell good news, as we shall see, to Abraham and Sarah. They sat outside of the tent under the shade of the tree, while Abraham went into the tent to tell Sarah to take some flour and make some cakes, and bake them very quickly. I think Sarah had been standing very near the door of the tent, and heard what the angels and Abraham had said.



SARAH AT THE DOOR OF THE TENT.

While she was getting ready to bake these on the hot stones in the fire place, Abraham ran to his cattle and took a fat calf, tender and good, and said to a young man, one of his servants, "kill it, and roast it quickly." When all was ready, Abraham brought some butter and milk, and the roasted calf or veal.

Then they told Abraham and Sarah that God would soon give them a son, which was, indeed good news to them both. Then the three men



ABRAHAM AND THE THREE ANGELS.

got up and took their leave, and Abraham walked with them some distance, and then came back to his tent.

God kept His promise to Abraham and Sarah, because they believed in Him. In a year they had a little son. His name was Isaac. His father and mother loved him greatly, for he was a good child, and God loved him, also. And now God made known to Abraham that He was going to burn up Sodom, and Gomorrah, which was a town near Sodom, with fire, because the people were so wicked. And Abraham felt very sorry that Sodom should be burned up where Lot and his family lived. And he prayed to God not to burn it up if fifty good people could be found in it. And God said He would not burn it if fifty righteous people were living there. And Abraham said, there might be forty-five righteous persons in it. God said He would spare the city if there were forty-five. Abraham said, perhaps there might be forty, or thirty, or twenty, or ten good people in it. And God said, I will not destroy it if there are ten righteous persons in the city. After the Lord had ceased talking with Abraham, then Abraham went back to his tent.

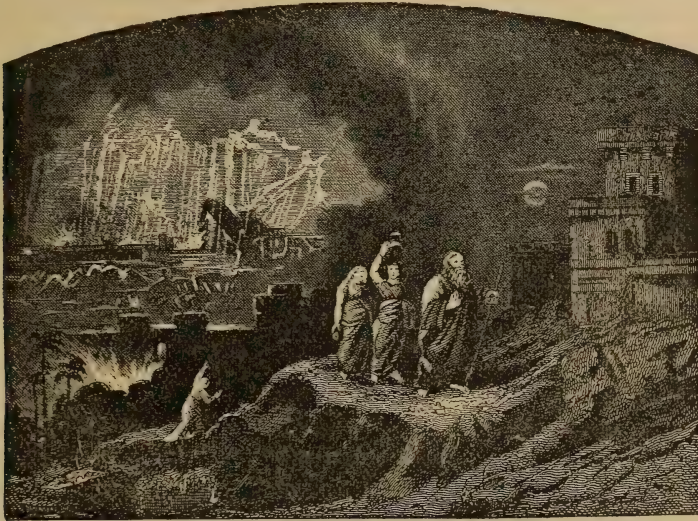
Lot was sitting at the gate of Sodom in the evening, when two angels, who looked like men, came to him. In those days the cities in that country had walls round them to keep their enemies out. People had to go in and out through gates, which were shut at night and in times of danger. These angels were, perhaps, two of the angels who had been talk-



LOT BOWING BEFORE THE ANGELS.

ing to Abraham. When Lot saw them, he rose up to meet them, and bowed himself with his face to the ground. And Lot said to them, I pray you come into my house, and stay all night, and I will wash your feet, and you shall rise up early and go on your way.

But they said, Nay, but we will stay in the street all night. But Lot asked them very earnestly not to do that, but to enter into his house. At last they did so, and Lot made them a feast, and they did eat. Then they asked Lot if he had had any sons or daughters, and any daughters that were married, with their husbands, in addition to those who were in the house with him. And they told him that he must take them all out of the city, with whatever things he had, for the Lord was going to destroy the city because it was so wicked.



THE DESTRUCTION OF SODOM.

And Lot went out and said to his daughters and their husbands, Up, get you out of this city, for the Lord will destroy it. But they did not believe him. It seemed to them as though he were speaking mocking words. When the morning came the angels said to Lot, Arise, quickly, hasten, take thy wife and thy two daughters who are here, out of the city, lest you all be burned up in it. But Lot did not hasten fast enough. He stopped, perhaps, to take something that he held to be of great value out of the house. Then the angels took hold of his hand, and the hand of his

wife, and the hand of his two daughters, and took them quickly out of the city. And the angels said to him, Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountains, lest thou be burned up. And Lot asked the Lord to let him go to a little city, called Zoar, to live in, instead of dwelling upon the mountains. And he prayed the Lord not to burn Zoar up. And the Lord granted his prayer, and told him to hasten and escape thither. So Lot made haste and entered Zoar as the sun was rising.

Then the Lord rained fire and brimstone out of heaven upon Sodom and Gomorrah. And He destroyed those cities and the wicked people living in them, and the things which grew in the ground. Lot and his two daughters escaped, but Lot's wife looked back, and died for not obeying God, and she was changed into a pillar of salt.

FOR OLDER BOYS AND GIRLS.

IN this story we see that Abraham's choice results in his receiving God into his house and into his heart, Lot's results in his fleeing before the flaming sword of vengeance. Abraham prays for a doomed city, while Lot has to escape from it. Abraham's prayer is abrupt, almost rough and familiar, but yet it has filial fear and deep reverence. It is a persistent prayer. It is an intercessory prayer. It is based on the goodness of God, and that God does often spare the bad for the sake of the good. The righteous few would have saved the city. The one only righteous interceding Saviour will deliver, by His righteousness, all the sinners who will fully trust in Him.

In the story of the Destruction of Sodom there are four clearly marked stages. The lingering of Lot in the doomed city, and the friendly force which dragged him from it; the prayer of abject fear, and the wonderful answer; the awful catastrophe; and the fate of the wretched woman who looked back. Lot's choice made with a main regard to self alone, in entering Sodom, resulted in losing all that he had gained.

The words, "Escape for thy life, look not behind thee," ring in our ears. As swift and as sudden as the coming of the Destruction of Sodom is to be the coming of the Son of Man, even as the lightning which rushes in one fierce, blinding flash from one side of heaven to the other.

Be ready! Escape! Look not back! Look unto Him who alone can save.





LOT ESCAPING FROM SODOM.

ABRAHAM AND HAGAR—ABRAHAM AND ABIMELECH.

Genesis xxii. B. C. 1897.



As soon as the child Isaac grew to be a larger boy, Abraham made him a feast. At this feast Ishmael, the son of Hagar, mocked Isaac. Perhaps he was filled with envy at what Abraham was doing for Isaac. Sarah saw him mocking her son, and she was greatly displeased with Ishmael, and she begged Abraham to send him and his mother away. Abraham did not wish to do this, for he did not think it was for the best. But God spoke to him, and told him to do what Sarai wished to be done, for Isaac was the true son of promise. So the next day he rose up early, and gave bread to Hagar, a bottle, made of goat skin, filled with water. And Hagar took Ishmael, and went into the wilderness or waste lands of Beersheba. By and by all the water in the bottle was gone, and there was nothing for the child to drink. He grew very weak and faint, and Hagar thought he would die. And she laid him beneath a bush in the shade, and went off a little way, and sat down, and hid her face and cried, for she loved her boy very dearly, and did not want to see him die. And then God, who had seen her and heard her weeping, spoke to her out of heaven and said, by His angel, What ails thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Rise, lift up the lad and hold him in thine arms. And the angel said he should live, and be



ABRAHAM SENDING HAGAR AWAY.

the head of a great tribe or nation. And God showed her a well of water very near her in that desert place, and she went and filled the bottle with water and gave the lad to drink, and he was soon well and strong once more.

And God was kind to Ishmael; and the lad grew to be a man, and he dwelt in the wilderness, and the woods that were in it, and became an archer, and had great skill with his bow. And his mother took him a wife out of the land of Egypt, where she was born.

Abimelech, the king of the Philistines, in whose country Abraham was dwelling, came to Abraham and said, God is with thee in all thou doest. Now make a covenant with me, that is, promise me solemnly that thou wilt do no harm to me, or to my son, or to my son's son. And Abraham said, I will so promise thee. But Abimelech's servants took away a well of water from Abraham. In those countries a well of water was of the greatest value, for, as there were very few streams or rivers, the flocks and herds depended upon the water found in the wells, which had to be dug. Abimelech told Abraham he did not know that the well had been taken away by his servants. So they made a new covenant between them. And Abraham gave Abimelech seven lambs, that he might not forget that Abraham dug the well. And Abraham planted a grove in Beersheba, and there he worshipped God. And he lived in the land of the Philistines many days.

THE OFFERING OF ISAAC.

Genesis xxii. B. C. 1872.



ND now God wished to try the faith and love of Abraham, to see whether he would do all that God told him to do. God knew that Abraham loved Isaac, who was now a large boy, more than all his gold and silver, and tents, and sheep, and goats. He wished to see whether Abraham would give Isaac back to God in the way God asked him to do it. God did not mean to have Abraham really give up Isaac, but He wanted to see if Abraham was willing to do so. God said,

Take now your son, your only son Isaac, and offer him up on an altar, in a place that I will show you. Abraham, you know, very often built an altar of stones, and offered lambs, calves, pigeons and doves on them. Now he was told to offer up Isaac in the same way.

It was a very hard thing for Abraham to do. No one can tell how hard it was. But Abraham wished to obey God in all things. So Abra-



ham cut down some wood to burn, and put the wood upon an ass, and leaving Sarah in the tent, he took two of his servants and Isaac with him. For three days they all four walked on until they saw a high hill a great way off. Abraham knew that this was the place where he was to build the altar and offer up Isaac. So he said to his servants, Stay here with the ass, while Isaac and I go and worship God on the top of the hill. Then he took the wood off

the ass and put it on Isaac's shoulders, and tied it with a cord. Then he took some fire in a vessel in one of his hands, and a knife in the other, and Abraham and Isaac walked up the hill together. Abraham had not told Isaac that he was to offer him for a sacrifice. So Isaac said to Abraham, "Father." And Abraham said, "Here am I, my son." And Isaac said, "Here is fire and wood, but where is the lamb?" And Abraham said, "My son, God will find a lamb." But he did not say to Isaac who the lamb was to be.

When they reached the top of the hill Abraham took the wood off Isaac's shoulders. Then he piled up the stones and built an altar, and put the wood upon it. Then, I think, he told Isaac what God wished him to do, for Isaac was a large, strong boy, and it would not have been easy for Abraham to have put him on the altar if Isaac had not been willing that he should do so. But Isaac loved his father, and loved God, too. He did not think that his father would do wrong, or that God would tell him to do a wrong act. So he let his father bind his hands and feet with the cord, and put him on the altar.

And Abraham took the knife and lifted it up, when he heard a loud voice, saying, Abraham! Abraham! And Abraham said, Here am I. And God said, Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me. And Abraham saw a ram caught in the bushes by the horns. And he took it and offered it up for a sacrifice upon the altar instead of Isaac. How thankful and happy both Abraham and Isaac were for what God had done. And Abraham called the place by a name which meant, "The Lord will provide." And the angel of the Lord told Abraham that because he had done what God wished him to do, his descendants should be as many as the sand upon the sea shore, and that they should gain the victory over their enemies.

Then Abraham and Isaac returned unto the young men, and they all went back home again.



Abraham and Sarah had become very old; and at last Sarah died at the age of one hundred and twenty-seven years, in the land of Canaan, and Abraham mourned and wept for her. And he asked the people of the county for a place where he might bury Sarah. They told him that he might bury her in any of their sepulchres that he chose.

Sepulchres are places in which people bury their dead. In that country they were made by hollowing out caves in the side of a rock, and rolling large stones against the entrances to shut them up. It was very kind of the people among whom Abraham lived, to tell him that he could bury the body of his wife in any of their burying places. But Abraham wanted a sepulchre of his own.

There was a man in that land, Ephron by name, who owned a field full of trees; and there was a cave at one end of it. Abraham sent word to Ephron that he would like to buy this cave from him; and Ephron said that he might have both the cave and the field for nothing. But Abraham, bowing himself down before Ephron and the men that were with him, answered, that he did not want to take the field for nothing, but would rather pay for it. So Ephron sold it to Abraham for four hundred shekels of silver, and Abraham became the owner of it, and he made the cave his sepulchre, and there he buried Sarah, and wept for her.



ABRAHAM WEEPING FOR SARAH.

FOR OLDER BOYS AND GIRLS.

IN this story we have the old, old story of consecration to God, of the dearest and best we have. But as a part of the history of the development of Religion, and of the idea of God, we have here an account of a new enlargement of the mind of man with regard to his obligations to God. We see here a transition in thought: it is not Isaac whom Abraham is literally to offer to God, but a ram. In this story we see man emerging out of the darkness which made human sacrifice acceptable to God into the more gentle thought that animal sacrifice would be more pleasing to the Most High. This story, therefore, in this most interesting incident, vividly pictures for us one of the most wonderful, religious transitions or upward steps of the human mind. It is that step in the Jacob ladder which leads us to the full thought that what God demands of our hands is the life blood of the spiritual man—his soul. Therefore God intended to teach Abraham a most important truth in this command to offer up Isaac. It was, that the spiritual consecration of man is voluntary surrender to God. It was to teach him that it was not in the outward but the inward act that the true sacrifice was to be made. Abraham was to make such a consecration of Isaac to the Lord as would be shown by the offer-



HEAD OF LOT'S WIFE.

ing up of the whole burnt offering of an animal upon the altar. Abraham understood the command to be literally to slay his son, God meant it should be taken spiritually. Just when this spiritual offering, this heart surrender of the boy is about to pass into the literal surrender, by the slaying of Isaac, the Angel of the Lord prevented the deed. The offering of Isaac by Abraham was the type of what God did for us. He gave His Son to be the sacrifice for our sins. The willingness of Isaac is the type of Christ's voluntary sacrifice of Himself.

The story shows us that God's help is very likely to reach us just when we need it most. It teaches us also that great truth of the substitution of Christ for the believing sinner. The ram took Isaac's place. God accepted it in the stead of the son of Abraham, Isaac went free. It further teaches us to fix in our memories a place or time where God has shown us signal mercy, as Abraham did when he called this place on Moriah "Jehovah Jireh," that is, The Lord will provide.

ISAAC AND REBEKAH.

Genesis xxiv. B. C. 1857.



WHEN Isaac, the son of Abraham, was grown up to be a man, his father wished him to take a wife from one of the women of the land of Chaldea where Abraham used to live; for the women who lived in the land of Canaan worshipped idols, and Abraham desired a pious wife for his son, and not an idolater.

So he sent Eliezer, one of his oldest and most trustworthy servants, to Mesopotamia, the name of a part of Chaldea, to choose a wife for Isaac. Eliezer went forth with ten camels laden with provisions and presents; and he took some men with him to help him take care of the camels. After a long journey they came near to the city where Abraham had directed them to go. Tired and weary they sat down by a well one evening, about the time when the women of the city came out to draw water. And Eliezer prayed to the Lord to point out to him the future wife of Isaac in this way, that, when the daughters of the city of Nahor came to draw water from the well, and he should ask a little for himself, not only should the one the Lord had chosen give him to drink, but should also offer water to his camels.

So, while he was praying, a beautiful young woman, named Rebekah, came forth from the city to draw water. When she had filled her pitcher, he requested her to give him to drink. Rebekah immediately did as he wished, and also drew water for the camels. The faithful servant took this as a proof that she was the maiden he had come to seek, and he immediately gave her an earring and two bracelets of gold for a present.



REBEKAH JOURNEYING.

And he asked whose daughter she was, and whether there was room in her father's house for him and his company to lodge. Rebekah told him that she was the daughter of Bethuel; she also said that her father could lodge him, and would find a stable and food for his camels. When the servant heard that she was the daughter of Bethuel, he knew that she was one of Abraham's relations, for Abraham was Bethuel's uncle. And Eliezer was glad and worshipped the Lord, and thanked Him for directing him to the place where his master's relations lived.

Then Rebekah left the servant and ran home and told her mother about all these things. And Laban, Rebekah's brother, ran out of the city to the man, and brought him and his company to their house. Then he helped them to unload the camels, and gave straw and food for them, and he gave the men water to wash their feet. Afterwards food was set before Abraham's servant that he might eat. But he said he would neither eat nor drink until he had made known to them why he had come.



Then he told them that he was Abraham's servant; that the Lord had blessed Abraham and made him great, and had given him gold and silver, and flocks, and herds, and camels, and asses; and he had given him a son also, to whom Abraham would leave all his wealth. And he told him that Abraham had sent him into their country to find a wife for Isaac, and how he had prayed to the Lord to guide him, and the way in which his prayer was answered, by sending Rebekah to give him water to drink, and his animals, also. Then the servant asked them whether they were willing to let Rebekah go home with him to be the wife of Isaac. Bethuel and Laban felt sure that the Lord had brought Abraham's servant there, and that He wished Rebekah to be Isaac's wife, and so they said she might go if she was willing to do so. Then Abraham's servant was very glad when he heard this, and he bowed down to the earth and worshipped the Lord. And he brought forth jewels of silver and jewels of gold, and beautiful clothes, and gave them to Rebekah. And he also gave fine presents to her brother and mother. Then he ate and drank with them.

Abraham's servant wanted to go back as soon as the morning came, but Rebekah's mother did not want her to go so soon. They said let her stay with us at the least ten days, and then she shall go. But he said, Do not hinder me, let me go at once to my master Abraham, seeing that the Lord has blessed me in my coming.

Then they called Rebekah and asked her if she would go with him. And she said, I will go. Then they blessed Rebekah, and prayed for her



THE MEETING OF ISAAC AND REBEKAH.

that God might bless her too. And Rebekah and her nurse went with Abraham's servant and his men, and as Isaac went out one evening to think about God and His goodness, he looked up and saw the camels coming, and went to meet them. And Rebekah asked Abraham's servant who it was that was coming to meet them. And he told her it was Isaac. Then she got down from the camel and put her veil upon her face.

Then after meeting each other Isaac brought her into his tent and they were married, and Isaac loved her. Soon after this Abraham died, leaving all that he had to Isaac. And he was buried by the side of his dearly loved wife Sarah.

FOR OLDER BOYS AND GIRLS.

WHAT a beautiful story this is. Its fascination lies in the simplicity and guilelessness of Isaac, and of the loving trustfulness of Rebekah. A loving daughter in a home is like a light shining in it—like starlight to its night and sunbeam to its day. Such was Rebekah to her mother's home. If we had no other proof of the truth that love is the foundation and uppermost fact, the supreme thing in the universe, we have enough in the charm which the simplest love story has for human kind. "All men love, love." It is the deepest life of man, and the Bible tells us it is the deepest life of God, "for God is love."

The love of Christ for His Bride, the Church, is here beautifully set forth. In the willingness of Rebekah to go to Isaac, we have the test of true discipleship; the willingness to leave all and follow Christ. In the call to follow Him there is to be no delay. The question now is asked us, wilt thou go? Let the answer be prompt and decisive, I will go.

THE BIRTH OF ESAU AND JACOB.

Genesis xxv-xxviii. B. C. 1773-1733.



AFTER awhile Abraham died when he was a hundred and seventy-five years old. And they buried him in the cave which he had bought of Ephron, and laid him by the side of his wife Sarah.

And God gave to Isaac and Rebekah two little sons, who were twins, that is they were born nearly at the very same time. These children were called Esau and Jacob. Esau was just a little older than Jacob, and was very different from his brother. He was high spirited, and fond of outdoor sports like hunting. Jacob liked to be indoors, and to look after the sheep and the goats.

Esau was the favorite child of his father, because he used to bring to Isaac the meat of the deer which he killed, of which Isaac was very fond. Jacob was the favorite child of his mother, because he was thoughtful and quiet.

Esau, because he was the older, soon would have the birthright, as it was called, when his father died. This birthright meant that he was to have the most of the things which his father owned. This was the custom at that time.

Jacob's mother was quite anxious that he should have in some way the birthright. One day when Esau had been out hunting he came home tired, faint, and hungry, and found his brother eating pottage—a sort of stew made of vegetables. Esau asked Jacob to give him some of this pottage. Jacob said he would do so if Esau would give him his birthright in exchange. So Esau sold his birthright for a mess of pottage, showing how very little he cared for God's blessing. It was wrong in Esau

to sell his birthright which God had given him; and it was wrong for Jacob to buy the birthright from his brother in this way.

Then there came famine in the land of Canaan where Isaac was living, and he moved away into Gerar, in the country where Abimelech, the King of the Philistines, lived. This was the king that made the covenant of which we have before read, with Abraham. Then Isaac thought he



ESAU SELLS HIS BIRTHRIGHT.

would go and live in Egypt, but the Lord told him to stay in Gerar. And the Lord said that he would keep him and would keep the promise with him which he had made to his father Abraham, and would make his descendants as many in number as the stars of heaven. And Isaac became

very rich. He had a great many flocks and herds, and servants to take care of them. And Abimelech, the King of the Philistines, told his people that anybody who should harm Isaac or Sarah should be put to death. And Isaac sowed seed in the earth and it brought forth a hundred times as much as was sown. And the Lord blessed Isaac and he became a great man, as well as a rich man, in that country.

And he became so great and so rich that the king and his people wanted him to go away from them. So Isaac went away and dugged again the wells for his cattle and herds which Abraham had dug before.



THE HERDSMEN STRIVING.

Then Isaac moved to another place and dug a well in a valley and found a spring of living water. Then the herdsmen of that country came to the herdsmen of Isaac, and strove with them, and said the well is ours

Then Isaac moved to another place still, and dug another well. And these quarrelsome herdsmen said this well is also ours. Then Isaac moved still to another place and dug a well. And the herdsmen of that country did not strive for it. And Isaac moved thence and dwelt in Beersheba.

And the Lord appeared to him there and told him to fear not; for He would bless him, and keep him from all harm. And Isaac built an altar there and worshipped God. And Abimelech, the King of the Philistines, went to Isaac from Gerar, with two of his friends. And Isaac said to them, why have you come to me seeing you hate me and have sent me away from you?

And they told Isaac they had come to be friends, for they saw that the Lord was with him. And they made a covenant with Isaac that they would be good and kind to each other. And Isaac made them a feast and they ate and drank with him. And early in the morning Isaac sent them away with pleasant words, and they went back again in peace.

And the same day Isaac's servants came to him with joy, and said, we have found water in the well which we have been digging. They had been at work a long time in digging it, and were glad to have found water.

And Esau was forty years old when he took, as his wives, two of the daughters of the people of Canaan. And Isaac and Rebekah had great grief of mind because he had married women who worshipped idols instead of the living God.

When Isaac had grown very old and become nearly blind, he wished to bless his son Esau before he died. So he called Esau to him, and told him to go out into the field and hunt a deer, and make savory meat for



ISAAC BLESSING JACOB.

him to eat, and then he would give Esau his blessing. And Esau went out into the fields to get the meat, which was called venison, for his father.

Now Rebekah, as we have learned, was very anxious that Jacob should have his father's blessing; so, after Esau had gone for the venison she told Jacob to bring her two little kids from the flock, of which she prepared meat that tasted and smelled like venison, such as Isaac loved. She then dressed Jacob in Esau's clothes, and covered his hands and neck with the skins of the kids, that his father, whose eyes were now dim, when he heard Jacob's voice, might, at least, believe by the skin on his hands that it was Esau, who was a hairy man.

Then Jacob took the food, which his mother had cooked, to his father, and demanded his blessing. Isaac thought that Esau had been away a very short time, and he asked him how it was he had returned so quickly. Jacob told a lie, and said that God had helped him to find the venison. Then Isaac, who could not see, thought the voice sounded like Jacob's, so he put his hands on him and felt the clothes and the false hair on his hands and neck, and asked him, "Art thou my very son Esau?" And Jacob, forgetting that God could hear and punish him, told another lie, and answered that he was Esau. Then Isaac ate the meat, and gave Jacob the blessing which he had intended for Esau.

Jacob had scarcely left his father when Esau came back from hunting, and brought the venison to his father, and asked for the blessing. Isaac was greatly surprised and very sorry when he learned what had taken place, and that his son Jacob had so deceived him; but he felt that he could not now take away the blessing from Jacob. Esau uttered a great and exceeding bitter cry, and said, Bless me, too, O my father. So Isaac gave him a blessing also, but not so great a one as Jacob's. Esau was very angry with his brother Jacob, and hated him, and said that he would kill him as soon as their father was dead.

Jacob afterwards became very sorry that he had been led into temptation. He repented before God, and God forgave him. Although Esau had been greatly wronged, he ought not to have nursed feelings of hatred against Jacob. We must forgive others as we pray to God to forgive us.

Rebekah heard that Esau had threatened to kill Jacob, so she told Jacob that he must go from home, that he might be out of Esau's way. She prevailed upon Isaac to agree to his going, saying that she could not be happy if her son took a wife from the daughters of Canaan, as Esau had done. So Jacob was sent to the house of Bethuel, her father, to choose a wife from the daughters of her brother Laban. Jacob had to walk all day, and when night came he lay down on the ground, with a stone for his pillow, and fell asleep. While asleep he dreamed that he saw a ladder reaching from earth to heaven, and holy angels going up and



JACOB'S DREAM.

down the ladder. And he also dreamed that he saw the Lord standing above it. And the Lord told Jacob that He would be with him and help him wherever he should go. He told him, also, that he would give the land of Canaan to him and his descendants, and that his descendants should be very many people.

When Jacob woke up in the morning, he set up the stone which he had used for a pillow as an altar. And he called the name of the place Bethel, which means the House of God

And Jacob promised the Lord that if the Lord would be with him and keep him in the way he should go, and would give him bread to eat and clothes to wear, and bring him back again to his father's house in peace, then he would give a tenth of what he should have unto the Lord. That is, he would give that portion of all his flocks and herds and gold and silver to do the work of the Lord among men.



JACOB'S DREAM.

JACOB AND RACHEL

Genesis xxix-xxxii. B. C. 1760-1739.



AND as Jacob began to go, he now felt sure that God would be with him. So he kept on his way to the East until he came near to Haran, where Laban lived, and he saw there a well in a field, with a great stone upon the top of the well to cover it.

And Jacob said to the shepherds, "Do you know a man called Laban?" They said, "Yes, we know him." And Jacob asked if he was well. The shepherds replied, "He is well; and here is his daughter Rachel coming with the sheep." While they were speaking, Rachel came with her father's sheep, which she tended. And Jacob went near and rolled away the stone and watered the flock for her; and he kissed Rachel, and told her he was Rebekah's son. Then she ran and told her father.

When Laban heard that his sister Rebekah's son was come, he was glad, and ran out to meet Jacob and kissed him, and brought him to his house. Jacob told Laban that he would stay with him and take care of his sheep, but Laban wanted to pay him for his services. Laban had another daughter besides Rachel, whose name was Leah, but she was not so beautiful as her sister. Now Jacob loved Rachel very much, and he said



JACOB IN THE HOUSE OF LABAN.

to Laban, I will serve thee seven years if thou wilt give me Rachel for a wife. And Laban said he would be greatly pleased to have Jacob for a son-in-law. So Jacob served seven years, and they seemed but a few days to him, so great was his love for Rachel. When the seven years were ended Laban would not give Rachel to Jacob because she was the younger daughter, but he gave him the older daughter, Leah, for a wife.

Then Laban said to Jacob, Serve me seven years more and I will give thee Rachel for thy wife. And Jacob did so. So he dwelt with them



JACOB AND THE FLOCKS.

both, which was not thought to be a sin in those days. But he loved Rachel more than Leah. Leah became the mother of several sons, but it was a good many years before Rachel had a child. At last the Lord gave her one and she called his name Joseph. As soon as Joseph was born Jacob told Laban that he wanted to go back to the land he came from. And he asked Laban to give him his wives and his flocks and herds and other things that he owned, that he might go

in peace, and see his father and mother once more.

But Laban did not wish to have him go, and begged him to stay. He had found, he said, that the Lord had blest him for Jacob's sake. He said Jacob might have some of the land, and of the flocks that he took care of, if he would still serve him. So Jacob stayed and took care of Laban's flocks, and soon he had sheep and goats of his own, which he kept in a place separate from Laban's.

Things went on well for a while, Jacob grew to be quite a rich man. He had great herds of cattle and his sons took care of them. He had men servants, and maid servants, and camels and asses. But one day Jacob heard Laban's sons say some hard things of him. And he said that Laban was jealous of him, for he did not give him the kind looks that he used to give. So Jacob felt that the time had come for them to part.

And the Lord told Jacob to go back to the land from which he came, that is the land of Canaan. And the Lord said to him that he would deal well with him, and take care of him and keep him from harm.

So Jacob set out on his journey. He put his wives and children upon camels, and he took with him all his cattle and all his goods, and so went towards Canaan. Laban had gone to shear his sheep some distance away, and did not know until the third day that Jacob had gone. Then Laban was angry, and he took with him several of his friends, and went after Jacob to bring him back. Seven days he followed after Jacob, and came up near him on Mount Gilead.

Then the Lord came to Laban in a dream at night and said to him,



JACOB WATERING THE FLOCKS OF LABAN.

Take heed that thou do no harm to Jacob. Then Laban overtook Jacob and asked him why he had gone away without letting him know, and taken his daughters Rachel and Leah with him, as though they had been captives taken by the sword. And he said, why did you not tell me you were going, and I would have sent you away with singing and music. You did not let me even kiss my daughters and their children before they went. You have not done wisely in going in this manner. It is in my power to do you harm, but the God of your father told me last night not to say anything or do anything that would harm you.

And Jacob said to him, I was afraid that you would not let your daughters go with me and so I went away quietly. And Jacob felt quite angry with Laban for following after him in such a manner. He said to Laban that he had served him twenty years, and had taken the best of

care of his flocks and herds. He had watched them by day and by night, he had cared for them in heat and frost and cold; he had tended them in time of draught, and Laban had neither been generous to him nor just all this time. And Jacob said if the God of my father, the God of Abraham and the fear of Isaac had not been with me you would have sent me away empty.

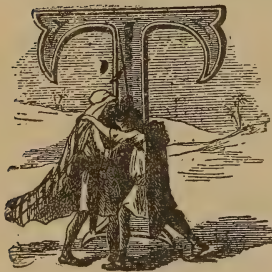
Then Laban spoke kindly to Jacob. And he told him that he loved his daughters and their children; they were dear to him. And he made a covenant with Jacob, and they promised to be friends to each other. And Jacob told him that he would always love his daughters Rachel and Leah. Then they made a heap of stones as a witness that they would be always friends. Then Jacob offered up a sacrifice of thanks and praise unto the Lord. And Laban and the men that were with him sat down and ate with Jacob, and they stopped all night with him. And early in the morning Laban rose up, and kissed Jacob and his daughters and his grandchildren, and blessed them, and they went back to his home.



LABAN AND JACOB.

MEETING OF JACOB AND ESAU. DEATH OF ISAAC. BIRTH OF BENJAMIN.

Genesis xxxii-xxxv. B. C. 1739-1732.



HEN Jacob went on his way to Canaan. And angels of God met him, and when he saw them he called them God's host or army. It may be God had sent them to keep off harm from Jacob. And when Jacob came near to the place where Esau was, he began to be afraid of meeting that brother from whose anger he had fled twenty years before. And he sent messengers to tell Esau that he had been living with Laban until that time, and that he had plenty of oxen and asses and flocks, and men-servants and maidservants, and begged him to be friends with him. He wished Esau to know that he had wealth enough of his own, so that he would not be a burden and expense to his brother.

When the messengers returned, they told Jacob that Esau was coming out to meet him at the head of four hundred men. Then Jacob was in great fear and thought Esau was going to kill him. He began at once to divide his followers and his flocks and herds into two companies, so that if Esau should attack one company, the other could make haste and flee.

Then Jacob prayed to the Lord and said, O God of my father Abraham and my father Isaac, Thou didst tell me to go back to my own country and to my kindred, Thou hast blessed me with many good things. I crossed over alone this brook when a lad, with but a staff in my hand, and now I have two bands of flocks and herds and servants. I am not worthy of the least of all thy mercies. Do not let Esau come and kill my wives and my children. He then prepared a present for Esau, which he hoped might make his brother receive him kindly. He sent two hundred and twenty goats, two hundred and twenty sheep, thirty camels, with their colts, ten bulls and forty cows and twenty asses and ten little ones. Then



JACOB WRESTLING WITH THE ANGEL.

he divided them into droves, and put a servant in charge of each drove. Then when the man with the first drove should meet Esau, and Esau should ask him whose cattle they were, and where he was going, the servant should say, these are thy servant Jacob's; it is a present sent unto my lord Esau. And the man with the second drove was to say the same words when he saw Esau. And the man with the third drove were to say the same, and so were the men with all the other droves. And they were to say to Esau also, thy servant

Jacob is behind us. Then Jacob sent all his family, his flocks and herds and servants at night across a deep ravine through which the little river Jabbok ran on its way to the Jordan. But he himself remained behind, all alone in the quiet darkness.

And during the night a man who was an angel, or the Lord, wrestled with Jacob. And they wrestled together till the morning began to dawn. And when the angel saw that he did not throw Jacob to the ground, he touched Jacob's thigh, and the thigh was put out of joint, and Jacob was lame.

And the angel said, Let me go, for the day breaketh. But Jacob said, I will not let thee go except thou bless me. And the angel blessed him, and changed his name from Jacob, which means the Supplanter, to Israel, meaning A Prince of God. For wondrous power had been granted Jacob by the Lord to prevail in this night-long struggle. And Jacob called the spot Peniel, meaning The Face of God; for Jacob said, I have seen the Lord face to face.

When morning dawned Jacob saw Esau coming with his band of four hundred men. Then he took his eleven sons and gave some of them to



MEETING OF JACOB AND ESAU.

the two handmaids and others to Rachel and Leah, that they might bring them to Esau when he should come near. Then he placed himself at the head of his family, and as he drew near to his brother he bowed down to the ground seven times in token of respect. When Esau saw this, he ran to meet Jacob, and put his arms around him and fell on his neck, and they kissed each other, and shed many tears of joy. Then Esau looked up and saw Rachel and Leah and the little children. And Esau said, Who are these with thee? And Jacob

said, These are my children that God graciously hath given me.

Then Rachel and Leah bowed themselves to the ground, and the maids bowed themselves, and all the children bowed, and the youngest, who was Joseph, also bowed. Then Esau said to Jacob, These droves which I met, why did you send them on before you? And Jacob said, These were a present for you. But Esau said, I have enough, my brother, keep what you have for yourself. And Jacob said, Pray take my present for I am so glad you love me. God has been very good to me and has given me a great deal. And Jacob begged Esau so much to take it that at last he did so.

And Esau said to Jacob, Let us take our journey together, -and I will go before thee. And Jacob said, The children are young and tender, and I have young lambs and goats; and if in one day we were to drive them



ESAU EMBRACING JACOB.

too fast they would die. So Jacob did not go with Esau. Then Esau said, Let me leave some of my men with you to take care of you. And Jacob said there would be no need of doing so. Then Esau went to his own home among the mountains of Seir, and Jacob went on his way to Succoth. There he stayed for a little time and made booths for his cattle.

Booths were sheds made out of the branches of trees. When his cattle had rested he went on as far as Shechem and bought some land there. And he built an altar to the Lord and lived for some years in this green valley of Shechem

Then God told him to go to Bethel, where on the night of his first wonderful vision of the ladder reaching to heaven, he had promised to offer a tenth of all his wealth to God if he should return in safety to that place. Here he now built an altar, which he called El-Bethel.

About this time Rebekah's nurse died. Jacob thought a great deal of her for the sake of his mother Rebekah, who had died while he was away so long from home. And they buried the nurse under an oak tree at Bethel.

And Jacob left Bethel and came near to Ephrath, or Ephratah, the early name for Bethlehem. And God gave him another son, whose name was called Benjamin. But Rachel, the little boy's mother, died very soon after he was born, and Jacob buried her on the way to Ephrath, and set up a pillar on her grave to show where she was buried.



DEATH OF RACHEL.

And Jacob traveled onwards until he came to Hebron where his father Isaac lived. But after Jacob had come, his father, who was a hundred and eighty years old, died, and was buried by his two sons in the cave of Machpelah, where Abraham and Sarah were buried.

FOR OLDER BOYS AND GIRLS.

BY this story we see how different the dispositions of children are in the same family. Although a great deal has been written about heredity, we yet know but little about it. We have also shown us how wrong it is for parents to be too partial towards a particular member of the household.

We are also taught that we are not to put a slight upon our privileges. Esau did not care much after all for his birthright or he would not have sold it for a mess of pottage. Jacob was to blame for taking advantage of his brother's necessity. In the course pursued by Rebekah we see how one may try to run ahead of Providence, and sorely suffer for it. It was the intention of God that Jacob should have the blessing, but Rebekah could not wait God's own time to bring it about, and so she did evil that good might come. Both she and Jacob were punished for their sin. She was forced to send Jacob away from home, and she never saw him again on earth. Jacob was deceived in his turn by Laban and served fourteen years instead of seven for Rachel.

We are also taught how willing God is to forgive on the penitent acknowledgment of sin by the sinner. He met Jacob at Bethel. He met him again at the brook Jabbok. He turned the heart of Esau towards the brother who had wronged him. If we come to Him for pardon through Jesus Christ, confessing our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

JOSEPH AND HIS BRETHREN.

1729 B. C. *Genesis xxvii.*



WHEN Jacob continued to live near Hebron after the death of Isaac. Of all his family he loved Joseph the most tenderly, for he was the child of his beloved wife Rachel, and for a long time her only one. Jacob called him the son of his old age. Yet it was not for this that he loved him the most, but also because Joseph was more obedient and kind to him than his other children. And Jacob gave him a coat of many colors, but what kind of a coat this was we cannot tell, except that it was different from the

coats which his brethren wore, and more beautiful than theirs.

When Joseph's brethren saw that their father had more love for him than for themselves, their hearts were filled with jealousy, and they hated him, and could not speak peaceably to him.

And Joseph dreamed a dream and he told it to his brethren, and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed. We were binding sheaves in the field, and lo, my



JACOB AND JOSEPH.

sheaf arose and stood up, and your sheaves stood round about and bowed down to my sheaf. Then his brethren hated him all the more and said, Shalt thou indeed reign over us? They saw that his dream meant that he was to rule over them sometime.

And he dreamed yet another dream and told it to his brethren, and said, I have dreamed a dream more, and behold the sun and the moon and the eleven stars bowed down to me. He also told this dream to his father, and he reproved Joseph and said, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to the earth? And his brethren envied him, but his father took note of the dreams thinking they might come true.

After a while Joseph was sent by his father to certain pasture-grounds near Shechem, where his brothers were at that time, taking care of some of Jacob's flocks of sheep. His errand was to inquire and to bring word how they were. But when he



JOSEPH'S DREAM.

came to Shechem his brethren were not there. And as he was wandering in a field, a man found him and asked him what he sought. Joseph answered that he was seeking his brethren, and he asked the man whether he knew where they were. And the man told him that they had gone to Dothan. So Joseph went after his brethren, and came towards Dothan. And when they saw him coming they began to talk about putting him to death. They said to one another, See this dreamer comes; now let us kill him, and throw him into some pit, and we will say some evil beast has devoured him, and we shall see what will become of his dreams.

But Reuben, the eldest, would not consent to such a cruel deed, and he persuaded them to put him into a pit without harming him. Reuben intended to come back after the others were gone, and take Joseph out



JOSEPH SOLD INTO EGYPT.

and bring him home to his father. So they concluded to do as Reuben had said, and as soon as Joseph had joined them he was stripped of his gaily-colored coat, and thrown into a dry pit. Shortly after this had been done, a party of Ishmaelite or Arabian merchants passed by on their way to Egypt with spices and balm. Reuben was not with them at that time, and Judah said, let us not kill our brother, but let us sell him to the Ishmaelites, and



JACOB SORROWING FOR JOSEPH.

his brethren were willing. So they sold Joseph to them for twenty pieces of silver, and he was taken into Egypt.

When the caravan had passed on, Reuben went back to the pit, and when he did not find Joseph there he rent his clothes, and he returned to his brethren and said, The child is not: and I, whither shall I go?

Then the brothers took Joseph's coat and killed a kid of

the goats, and dipped the coat in the blood; and they brought the coat of many colors to their father and said, This have we found; know now whether it be thy son's coat or not. And he knew it and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

Then Jacob rent his clothes, and put on a coarse kind of cloth called sackcloth, which was worn in those days to show that people were in mourning. And he mourned for his son many days. And all his sons and daughters tried to comfort him. But he would not be comforted and told them he should go down to his grave mourning for Joseph.



DIPPING JOSEPH'S COAT IN BLOOD.

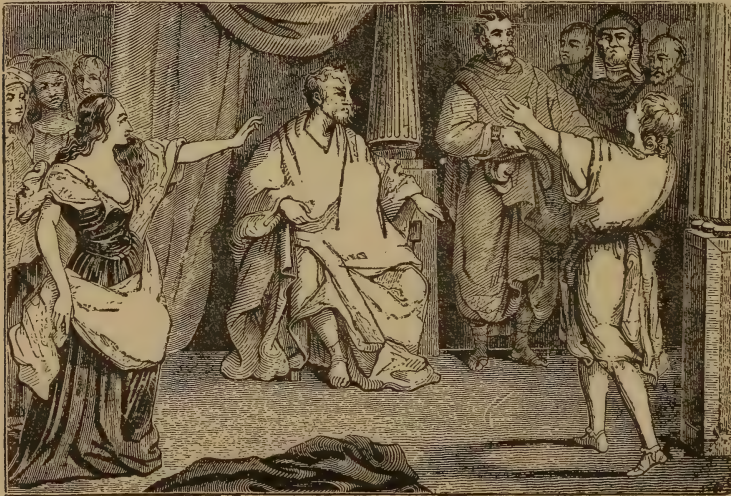


CAPTIVITY OF JOSEPH.

Genesis xxxix. 1729 B. C.

AFTER the Ishmaelites had bought Joseph from his brethren, they brought him down into Egypt, and there he was sold to an officer named Potiphar, who was a captain of the guard to Pharaoh, king of that country; and Joseph became Potiphar's servant and lived in his house. And the blessing of the Lord was with Joseph; and God made whatever Joseph did to prosper. And Potiphar soon saw what a blessing had come into his house with this servant of the Lord, and he came to trust and to love Joseph so much that he set him over his other servants, and gave him charge of his house, and of all that belonged to him; and so much did he trust to the honesty of Joseph, that he did not even take account of his possessions, leaving everything to this faithful servant.

But the wife of Potiphar was a bad woman, and she told a lie to her husband against Joseph, and persuaded him that his servant, whom he trusted so much, was a wicked man. And Potiphar was very angry when he heard the words of his wife, and without trying to find out the truth,

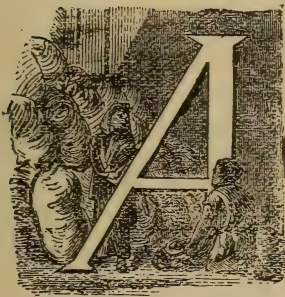


JOSEPH FALSELY ACCUSED.

he cast Joseph into prison, where the king's prisoners were kept. But in the dark and gloomy prison the Lord was still with Joseph, and he gave him grace and favor in the eyes of the keeper of the prison, so that he set Joseph over the other prisoners, and let him watch over them and take care of them.

THE DREAMS OF PHARAOH'S SERVANTS.

Genesis xl. 1718 B. C.



AS Joseph was kept in the prison, one day the captain of the guard brought into the prison where Joseph was, two servants of King Pharaoh, who had offended their lord, and gave them into Joseph's charge. One of these prisoners was Pharaoh's chief butler, who used to bring him wine in a cup to drink, and the other was the chief baker, who attended to cooking his food. And while they were in prison, each of these men dreamed a singular dream in the same night. When Joseph came to see them in the morning, they were both very sad and anxious because they could not guess the meaning of the dreams. And Joseph, seeing them look so sad, asked them why it was. And they answered that they had each dreamed a dream, and there was no one to explain the meaning of it. And Joseph asked the men if God could not explain all things; and he told them to tell him their dreams.

Then the chief butler told his dream to Joseph, and said that he thought he saw a vine, and the vine had three branches, but no grapes. While he was looking, he saw little buds coming out on the branches, and they turned into grapes, and grew ripe. And he thought Pharaoh's wine-cup was in his hand, so he picked the grapes, and pressed the juice out of them into the cup, and took the cup to the king that he might drink.



JOSEPH IN PRISON.

And Joseph interpreted the dream to him, for God told Joseph the meaning of it. He said that the three branches which the butler saw on the vine meant three days, and that in three days Pharaoh would take him out of prison and restore him to his place; and that he would wait on the king again, and give the cup into his hand as he did when he was but-

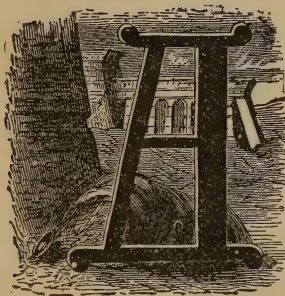
ler before. And Joseph begged the butler to remember him when he should come into the king's house and take his former place, and to tell Pharaoh how Joseph had been stolen away out of the land of the Hebrews, and that since he had been in Egypt he had done nothing for which they should put him into prison.

Then the chief baker, pleased with the interpretation of the butler's dream, told his dream, also. He said that he thought he was carrying three baskets on his head, one above the other. In the upper basket were all kinds of cooked meats for Pharaoh, and the birds came and ate the meat out of the basket. Then Joseph told the meaning of the baker's dream. He said that the three baskets meant three days; that within three days Pharaoh would cause the baker to be hanged on a tree, and the birds should come and eat his flesh.

And the words of Joseph came to pass exactly as he had said. In three days the king sent for the butler and baker. It was the king's birthday, and he had made a feast to all his servants. And he took the chief butler into his service again, and he gave the wine-cup into Pharaoh's hand as he used to do when he was butler before. But the chief baker was hanged, as Joseph had said. But the chief butler, when he was restored to the king's favor again, forgot all about Joseph's request, and his kindness to him while in prison, and did not speak to Pharaoh of the prisoner who had interpreted his dream, and who was kept wrongfully in prison. But though the butler forgot Joseph, God did not.

PHARAOH'S DREAMS.

Genesis xli. 1715 B. C.



AFTER Joseph had been in prison full two years, the Lord caused Pharaoh to dream a dream. He thought he was standing by the River Nile that is in Egypt, and saw seven fat cows come up out of the water and begin to eat the long grass which grew near the bank of the river. Soon after, seven other cows, lean and starved, came up out of the river and ate up the seven fat cows; and yet, after they had eaten them, they looked as thin as they did before. Then the king awoke.

Then he slept and dreamed again. He thought he saw seven very fine and full ears of corn growing upon one stalk; when lo! seven thin, empty ears sprang up beside them; and the seven thin ears ate up the seven full

ears that had come up first. And Pharaoh awoke and found it was a dream.

Now these two dreams troubled the mind of the king, and as soon as the morning came he sent for all the wise men within reach, and told them what he had dreamed. But with all their wisdom, not one of them could explain the dreams. But the dreams of Pharaoh brought Joseph to the memory of the chief butler, and he spoke, and said that he remembered when the king was angry with him and the chief baker, and shut them both up in prison, they each of them had a dream in the same night, and a young man who was in prison told them the meaning of their dreams, and it had come to pass in the very manner that the young man had said.

Then Pharaoh sent at once for Joseph out of prison; and when he had shaved and dressed himself in a becoming manner, he stood in the presence of Pharaoh. Then the king said to Joseph, I have had a dream, but I can find no one to interpret it, and I have heard of thee, that thou canst tell the meaning of dreams. Joseph answered that it was not he that could tell the meaning, but God, who would tell the king the things he wanted to know. Then Pharaoh told Joseph his two dreams; the dream about the seven bad cows eating up the seven good cows, and the dream about the seven ears of corn.



JOSEPH BEFORE PHARAOH.

When Pharaoh had done speaking, Joseph said that the king's two dreams had the same meaning, and that God had caused him to dream them to show Pharaoh what He was going to do. The seven good cows, and the seven good ears of corn, he said, meant seven years, and the seven thin cows and the seven empty ears were seven years, also. For first, there should come seven years of great plenty throughout all the land of Egypt, and after that there would come seven years in which but little corn would grow, and there would be a great famine in all the land.

Joseph then told Pharaoh to choose some wise man to rule over the land, and to appoint officers under him to lay by in store-houses a fifth part of the great produce of those seven years of plenty, that his people might not die of hunger, but have bread to eat during the seven years of want. And when Pharaoh listened to the words of this wise young man, in whom the Spirit of God was, he knew that it would not be easy to find another like him, and that he would be the best one to attend to saving up the corn for him.

JOSEPH MADE THE RULER OF EGYPT.

Genesis xli. 1715 B. C.

HEN Pharaoh took a ring from his finger and put it upon Joseph's hand; and he caused Joseph to be dressed in beautiful clothing, and put a gold chain around his neck, and gave him one of his best chariots to ride in. And the people were ordered to bow down before Joseph, who was made ruler over all the land of Egypt.

And Pharaoh commanded that every man in Egypt should obey Joseph; and he gave to Joseph a wife whose name was Asenath, the daughter of the priest of On. By this time Joseph was thirty years old. And



JOSEPH SELLING CORN TO THE EGYPTIANS.

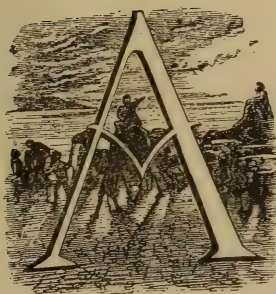
he went through all the land and attended to saving up the corn for Pharaoh.

During the seven years of plenty the corn grew in great abundance, and the people had much more than they could eat. And Joseph caused large store-houses to be built in all parts of the country, and he took a part of the corn which grew and put it away in the store-houses, that it might be kept safe until the seven years of famine should come. He saved up the corn in such quantities that at last his stores could not be measured. And God blessed Joseph in all that he did, and made him the father of two sons, whom Joseph named Manasseh and Ephraim—which names mean “causing to forget” and “fruitful;” for Joseph said, “The Lord hath made me forget all my toil, and hath made me fruitful in the land of my captivity.”

And when the seven years of plenty passed, the seven bad years followed, and the famine began to afflict the people of the land. The famine was not only in the land of Egypt, but in other lands besides; but in Egypt they had bread to eat. And when the people had eaten up all the corn they themselves had, they cried to Pharaoh for bread. And Pharaoh said, “Go to Joseph, and what he says to you, do.” And Joseph opened the store-houses, and sold corn to the Egyptians; and many came from other countries to Joseph in Egypt to buy corn.

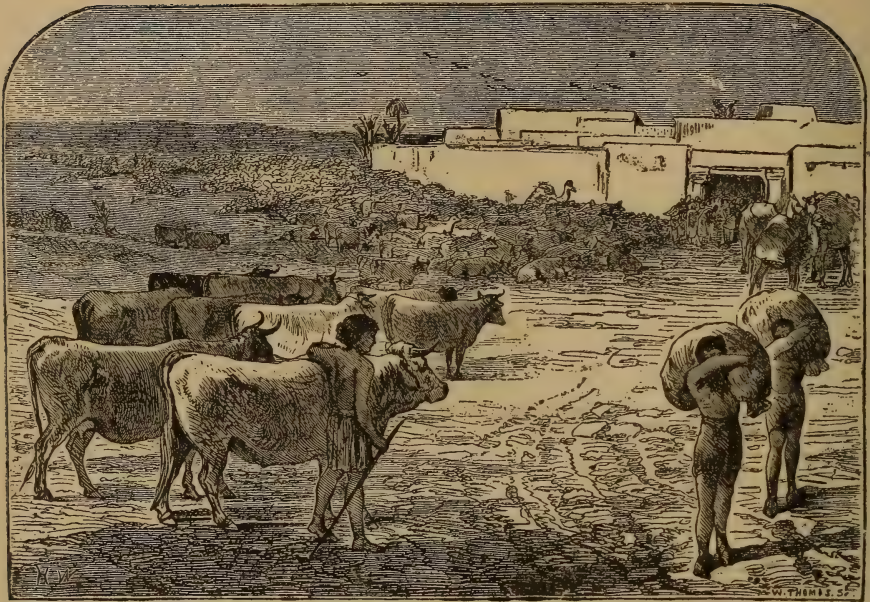
JOSEPH'S BRETHREN COME TO BUY CORN.

Genesis xlii. 1707 B. C.



ALL this time Joseph's father and brethren were still living in the land of Canaan. It was a long time since Joseph had been sold to the Ishmaelites, and all this time Jacob had been grieving for his dear son, whom he supposed to be dead. He little thought that God had spared Joseph to comfort him and all his family in his old age. And now, when the famine came into the land where Jacob lived, he and his sons and their wives and little ones began to want bread. And Jacob's sons looked at one another, in doubt what to do. Then Jacob said to his sons, Go down into Egypt and buy corn for us, that we may live, and not die; for Jacob had heard that there was plenty of corn in Egypt.

So Jacob's ten sons went down into Egypt to buy corn. You remember Jacob had another son, the youngest child of his dear wife Rachel,



JOSEPH'S BRETHREN BUYING CORN OF THE EGYPTIANS.

and the youngest brother of Joseph, and, after the loss of Joseph, Jacob could not bear to let Benjamin leave him; and he would not send him on the long journey, for he was afraid some evil might happen to him on the way. And Joseph's brethren came down into Egypt with others that came to buy corn. And Joseph was governor over Egypt; it was he who sold the corn. And his brethren came and bowed down before him with their faces to the earth.

And Joseph saw his brethren, and knew them, but acted like a stranger to them and spoke roughly to them and said, Whence come ye? They replied, From the land of Canaan to buy food. Joseph remembered his dreams about them, and said, Ye are spies; to see the barrenness of the land ye are come. But his brethren said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men; thy servants are no spies.



JOSEPH'S BRETHREN GOING INTO EGYPT.

But Joseph still said they were spies. Then they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is not. They meant that Benjamin was at home and Joseph was

dead. Joseph did not let them know even then that he was the missing brother, but acted strange to them and said that they must prove that they were not spies. And he gave them a hard test. It was that one of their number was to go and get their youngest brother, while the rest staid in prison. And Joseph put them all into prison three days. At the end of the third day he said to them, This do and live; for I fear God: If ye be true men, let one of you be bound in prison and the rest may go and carry corn to your needy families. But you must bring your youngest brother back with you. This they agreed to do. But they felt very sad, and said one to another, This distress has come to us because we were so cruel to Joseph and would not listen to him when he begged us not to put him in the pit nor sell him to the Ishmaelites. They little thought that it was their brother Joseph before whom they stood, and that he could understand them as they talked it all over. They spoke Hebrew, and supposed he, of course, was an Egyptian, as he had talked with them through an interpreter, who could speak both Hebrew and Egyptian.

And Reuben said to them, Did I not tell you not to sin against the child, and you would not listen? See, now, what trouble is coming upon us for that dreadful sin. When Joseph overheard this, he turned himself and wept where they could not see him. Then he came back to them again, and took Simeon out from among them, and bound him before their eyes, for he was the one to stay in prison while the rest went home and brought back Benjamin.

Then Joseph commanded their sacks to be filled with corn, and to put every man's money into his sack, and to give them provisions for their journey home. So when they had loaded their asses with the corn, they started on their way back to Canaan. After they had travelled along to an inn, one of them opened his sack to give some food to his ass, when he spied his money, for it was in his sack's mouth. And he said to his brethren, My money is given back to me; it is in my sack; and they were afraid, saying one to another, What is this that God hath done unto us?

And they journeyed on till they came again to their father Jacob, and told him all that had happened to them since they left home. They said, The man who is the lord of the land spoke roughly to us, and took us for spies of the country. And we said to him, We are true men; we are no spies; we are twelve brethren, sons of one father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the country, said to us, Hereby shall I know that you are true men; leave one of your brethren here with me, and take food for your needy households, and go, and bring back your youngest brother to me. Then shall I know that you are no spies, but that you are true men. So will I deliver up your brother to you again, and you may buy corn in the land.

And when they emptied their sacks they were surprised to find every man's bundle of money in his sack with the corn. And Jacob thought all things were against him. He said, You have bereaved me of my children; Joseph is not, and Simeon is not, and now you will take Benjamin away. Then Reuben spoke to his father, saying, Slay my two sons if I bring not Benjamin back to thee; give him into my care and I will bring him to thee again. But Jacob said, My son shall not go down with you; for his brother is dead, and he is life alone; and if anything should happen to him I should go down to the grave in great sorrow.

JACOB SENDS BENJAMIN, AND JOSEPH ENTERTAINS HIS BRETHREN.

Genesis xliii. 1707 B. C.



AFTER this the famine was very great in the land of Canaan. And when they had eaten up the corn which they had brought out of Egypt, Jacob said to his sons Go again, buy us a little food. And Judah answered him, saying, The man said very solemnly to us, You shall not see my face, except your brother be with you. If you will send our brother with us, we will go down and buy food, but if not we will not go down. And

Israel, which was Jacob's other name, asked them why they had told the man that they had another brother. And they replied, the man asked us particularly about our family, and if our father was yet alive, and if we had another brother. And we told him. We could not certainly know that he would say, Bring your brother down.

Then Judah said to Israel their father, Send the lad with me and we will go; that we may live, and not die, both we and thou, and also our little ones. I will take the charge of him, and if I bring him not back to thee, then let me bear the blame forever. For if we had not lingered so long we might have been back from Egypt again by this time.

And their father Israel said to them, If it must be so now, do this; take of the best fruits of the land in your vessels, and carry the man down a present, a little balm, and a little honey, spices and myrrh, nuts and almonds; and take double money in your sacks, to make up for the man sent back. Perhaps it was a mistake. Take also your brothers, arise, and go again to the man, and God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I be bereaved of my children, I am bereaved.

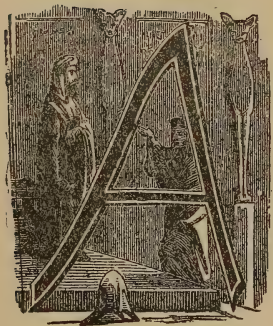
And the man took the present, and double money, and Benjamin, and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, who took care of it, Bring these men home and make ready for them to dine with me at noon. And the man did as Joseph said, and brought the men home to Joseph's house. But the men were very much afraid, and said to each other, it is because of the money that was returned in our sacks that we are brought in, that he may find fault with us and make us his slaves, and take our asses.

And they came near to the steward of Joseph's house, and talked with him at the door of the house, and said, O Sir, we came indeed down at the first time to buy food; and when we came to the inn on our way home, we found every man's money in the mouth of his sack; and we have brought it back again. And other money have we brought to buy food; we cannot tell who put our money into our sacks. And the steward said, Peace be to you, fear not; your God, and the God of your father, hath given you treasure in your sacks. And he brought out Simeon unto them. And the steward brought them inside of Joseph's house, and gave them water and they washed their feet, and he gave them food for their asses. And they made ready the present against Joseph came at noon: for they heard that they should dine with him.

And when Joseph came at noon they brought him the present, and bowed themselves to the earth. And he asked if they were well, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant, our father, is in good health, he is yet alive. And they bowed down their heads very low to him again. And Joseph lifted up his eyes and saw his brother Benjamin, and said, Is this your younger brother of whom ye spake unto me? And he said, God be gracious unto thee, my son. Then Joseph's feelings overcame him, and he hurried to get somewhere out of his brethren's sight to weep. So he went to his own room for a few minutes and wept there. Then he washed his face, and went out again and kept back the tears. He then told his servants to set on the dinner. And they set on for Joseph at one table and for his brethren by themselves at another table; because the Egyptians could not eat with the Hebrews, and Joseph passed for an Egyptian. And when Joseph's brethren came to take their places at the table they found they were seated according to their ages, the oldest first, and so on, and they wondered very much how any one could know their ages. And Joseph sent food to them from his own table, but Benjamin's portion was five times as much as any of theirs. And they ate and drank and had a merry feast with him.

THE SEARCH FOR JOSEPH'S CUP, AND JUDAH'S PLEA.

Genesis xliv. 1707 B. C.



AND Joseph commanded his steward to fill the men's sacks with food as much as they could carry, and to put every man's money in his sack's mouth. And he said, Put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And the steward did so. As soon as it was light the men were sent away, they and their asses. And when they had gone not very far, Joseph told his steward to follow after the men and ask them why they had rewarded evil for good and taken his lord's silver cup from which he drank. And he did so. And the men said to him, God forbid that we should do any such thing. See, the money, which we found in our sacks' mouths, we brought again to thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? If thou findest the cup with any one of us let him die, and we also will be my lord's slaves.

And the steward said, Now let it be as you say, he with whom it is found shall be my servant; and ye shall be blameless. Then they quickly took down their sacks to the ground, and each man opened his sack. And he searched, and began at the eldest, and left off at the youngest; and the cup was found in Benjamin's sack. Then they rent their clothes and each man loaded his ass, and they returned to the city. And Judah and his brethren came to Joseph's house; for he was yet there; and they fell before him on the ground. And Joseph said harshly, What is this deed which ye have done? Did ye not know that I should find you out? Then Judah said, What shall we say unto my lord? What shall we speak, or how shall we clear ourselves? God hath found out our sins; behold we are thy servants, both we and he with whom the cup is found. And Joseph said, God forbid that I should do so; the man in whose hand the cup is found, he shall be my servant; and as for you, go in peace to your father.



THE CUP IN BENJAMIN'S SACK.

Then Judah came near to Joseph, and said, O, my lord, let me speak a



THE CUP FOUND IN BENJAMIN'S SACK.

word to thee, and be not angry with me: for thou art as great as Pharaoh. When we first came down to Egypt thou didst say unto us, Have ye a father, or a brother? And we said, We have a father, an old man, and a child of his old age, a little one; and his brother is dead and his mother, and his father loveth him. And thou didst say to us, Bring your youngest brother down to me that I may see him. And we said, The lad can not leave his father, else his father would die. And thou didst say, If you do not bring down your youngest brother you shall not see me any more.

And when we came back to our father and told thy words, and he said to us again, Go and buy us a little food, we told him we can not go down; if our youngest brother is not with us we cannot go. And our father said to us, You know that one of my sons went out from me and I said, surely he is torn in pieces; and I have not seen him since. And if you take this one from me, also, and harm come to him, I shall sorrow till my death. Now, therefore, said Judah, if I come to my father without the lad, seeing I said I would surely return him to our father safely, he will die. And I shall be the means of our father's death. For I said to my father, If I bring not the lad unto thee, then I shall bear the blame forever. Now, therefore, I pray thee, let me be thy slave and let the lad go back to Canaan with the rest. For how shall I go up to my father if the lad is not with me? lest I see the evil which might come on my father.

JOSEPH MAKES HIMSELF KNOWN TO HIS BRETHREN AND SENDS FOR HIS FATHER.

Genesis xlv. 1707 B. C.



HEN Joseph could not keep from letting them know who he was any longer, and he cried out, Cause every man to go out from me. And there was no one left with him but his brethren, while he made himself known to them. And he wept aloud and the Egyptians and the house of Pharaoh heard him. And Joseph said to his brethren, I am Joseph; doth my father yet live? And his brethren were so much frightened that they could not answer him. And Joseph said to his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not grieved nor angry with yourselves, that ye sold me: for God has brought good out of the evil, and let me be the means of saving your lives. For these two years has there been famine in the land;

and there are yet to be five years more of the famine. And God has sent me before you, to save your lives by a great deliverance. He has made me lord of Pharaoh's house and a ruler of the whole land of Egypt. Now, make haste and go up to my father, and say to him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down to me, and do not delay. And thou shalt live in the land of Goshen near me, and thy children, and thy children's children, and thy flocks and thy herds, and all that thou hast. And I will take care of thee through all the rest of the famine, so that thy household



JOSEPH MAKING HIMSELF KNOWN.

and all that thou hast shall not come to poverty. And Joseph said, also, Tell my father of all my glory in Egypt, and of all that ye have seen. And hurry and bring him down. And he clasped his brother Benjamin in his arms, and they wept on each other's neck. He also kissed all the rest of his brethren, and wept upon them; and afterward they talked with him.

And the news spread all through Pharaoh's house, and Pharaoh was very much pleased about it, as well as his servants. And Pharaoh told Joseph to have his brethren load their beasts, and go back to the land of Canaan, and bring their father and their families, and all that they owned, down to him; and he would give them the good of the land of Egypt, and they should have the best of the food to live on. And Pharaoh told them to take wagons from Egypt for the little ones, their wives and their father, to ride in, and Joseph saw that they had wagons and provisions and changes of clothes; and to Benjamin he gave an extra portion of three hundred pieces of silver and five changes of clothes. To his father he sent twenty asses, loaded with corn and bread and meat and good things from Egypt. Then Joseph sent his brethren home, and said, See that ye have no falling out with each other by the way.

So they went out of Egypt and came into the land of Canaan, to Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all Egypt. And Jacob's heart fainted, for he could not believe them. And they told him all the words of Joseph, which he had said unto them. And when he saw the wagons which Joseph had sent to carry him, the heart of Jacob their father grew stronger. And he said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

GOD GIVES ISRAEL A VISION ON HIS WAY DOWN TO EGYPT. JOSEPH MEETS HIS FATHER.

Genesis xlv. 1706 B. C.



AND Israel took his journey with all that he had towards Egypt, and stopped at Beersheba to worship and offer sacrifices to God. And God spoke to Israel in a vision of the night and said, Jacob, Jacob. And he answered, Here am I. And God said, I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great nation. And God also told him he should certainly see Joseph, and sometime his descendants should come back to the land of Canaan. Then Jacob left Beersheba; and the sons of Israel took their father, and their little ones, and their wives, in the wagons which Pharaoh had sent for them. They took their cattle, and all that they owned, and traveled to Egypt. All Jacob's children and grandchildren that journeyed with him numbered sixty-six, and when they had reached Egypt, Joseph and his two sons with Jacob himself made seventy people in his family, now all together in the land of Egypt.

And Jacob sent Judah on before to tell Joseph that they were coming, and to lead the way for them. So Joseph made ready his chariot and went to meet his father Israel. And when he met him he put his arms about his neck and wept a good while. And Israel said to Joseph, Now let me die, since I have seen thy face, because thou art yet alive. He felt that now he had the deepest wish of his heart, and he was willing to die.

And Joseph said to his brethren and the whole company, I will go and tell Pharaoh that you have come, and I will tell him that you are shepherds and that your business has been to feed cattle, and that you have brought your flocks and herds and all that you have. And Joseph said also, When Pharaoh shall call you and shall ask you what is your trade, you must tell him that you have been used to taking care of cattle all your lives. Joseph wanted to have them live in the part of the land called Goshen, because it would be better for them.



JACOB JOURNEYING TO EGYPT.



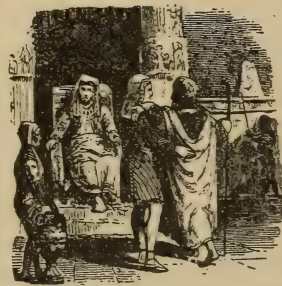
JOSEPH BRINGS HIS FATHER TO PHARAOH. JOSEPH SELLS CORN TO THE EGYPTIANS.

Genesis xlvii. 1706 B. C.



ND Joseph came and told Pharaoh that his father and brethren and their flocks and herds had come, and were in the land of Goshen. And Joseph took five of his brethren and brought them to Pharaoh. And Pharaoh said to them, What is your occupation? That is, What kind of work have you been used to doing? And they said to Pharaoh, Thy servants are shepherds, both we and, also, our fathers, and they told him that they had come to stay a while in the land, because the famine was so great in Canaan, and they begged him that they might live in the land of Goshen. And Pharaoh spoke to Joseph, and said that his father and brethren might live in the best of the land in the land of Goshen. And Pharaoh told Joseph that if he knew of any active, smart men among his brethren, he might make them rulers of Pharaoh's cattle. Then Joseph brought in Jacob, his father, to Pharaoh, and Jacob blessed Pharaoh. And Pharaoh said to Jacob, How old art thou? And Jacob said to Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years. He meant that he had lived as long as that. And Jacob blessed Pharaoh again, and went out from before him. So Joseph gave his father and brethren and their families a home in Goshen, in the best part of the land of Egypt. And he gave them bread and provisions and all that they needed.

And there was still a great famine in all the land. No crops grew and the people had to buy the corn that Joseph had stored up during the years of plenty. After awhile the Egyptians had spent all their money and they came to Joseph and said, Give us bread, for why should we die before thee? For our money is gone. Then Joseph said, Give your cattle. And they brought their horses, cattle, flocks and asses, and Joseph fed them all that year. Then at the end of that year they came again, and said that their money was spent, their herds were gone, and now they had nothing left to buy bread with except their land and themselves. So Joseph took their land for Pharaoh and gave them provisions. And he moved the people



JOSEPH PRESENTING JACOB TO PHARAOH

about to the different cities, so they could be fed. Only the land of the priests Joseph did not take, because Pharaoh had given them land by themselves.

By and by the famine was ended, and Joseph gave the people seed to sow in the ground. And he said, The land is not yours. I have bought it from you for Pharaoh, but if you will give one-fifth of what grows to Pharaoh, the other four-fifths shall be yours. The people answered Joseph, Thou hast saved our lives; let us find grace in thy sight. We are willing to be Pharaoh's servants. So Joseph made it a law over the land that Pharaoh should have a fifth part of the harvest.

And Israel lived in the land of Egypt, in the country of Goshen. And they and their children grew to be a great many people, and had a good deal of property. And Jacob had lived there seventeen years, till he was one hundred and forty years old. And the time came near when he must die, and he called his son Joseph to him, and asked him to be kind to him at last when he died, and not to bury him in the land of Egypt, but in his own land of Canaan, where his fathers were buried. And Joseph promised his father solemnly that he should be buried in Canaan.

THE END OF JACOB'S LIFE. JOSEPH'S DEATH.

Genesis xlviii-l. 1689-1635 B. C.



AFTER this Joseph was told that his father was sick, and he took his two sons, Manasseh and Ephraim, and went to see Jacob. Then some one said to Jacob, Thy son Joseph has come to visit thee. When Israel heard this he used all his strength and sat up on the bed. And Jacob said to Joseph, God Almighty promised me a long time ago when he gave me a vision, that he would make of my family a multitude of people, and would give the land of Canaan to them for an everlasting possession. And Jacob said that Joseph's two sons were to him like his own children and he wanted them numbered among his sons. And Israel looked at Joseph's sons, and wanted Joseph to bring them near so he could bless them. And Jacob put his arms around them and kissed them, and said to Joseph, I did not think that I should ever see you again, but now God has even let me see thy sons. And Israel placed his right hand on Ephraim's head and his left on Manasseh's, and spoke beautiful words of blessing to them and to Joseph, and gave thanks to God for his goodness.

Then Israel said, I must die; but God shall be with you and bring you

again to the land of your fathers. And Jacob called all his sons together and gave them each a parting blessing, and foretold what was going to happen to them. And then he charged them to remember his wish about burying him in the land of Canaan, in the cave which Abraham had bought for a burying-place. There they buried Abram and Sarah his wife; there they buried Isaac and Rebekah his wife; and there Jacob had buried his wife Leah. And when Jacob had finished speaking with his sons, he drew his feet into the bed and died.



JACOB BLESSING THE SONS OF JOSEPH.

Then Joseph bent down to his father and wept on his face, and kissed him. And Joseph commanded his servants, the physicians, to embalm his father. That was to cover his body with spices, to keep it from decaying and going back to dust. And the physicians embalmed him. And the Egyptians mourned for him seventy days. And Joseph said to Pharaoh that he had promised his father before he died that he would see that he



JACOB BLESSING THE SONS OF JOSEPH.

was buried in the land of Canaan. And he asked Pharaoh if he might go and bury him, and then he said he would come back to him again. And Pharaoh said, Go and bury thy father as thou hast promised.



JACOB BLESSING HIS SONS.

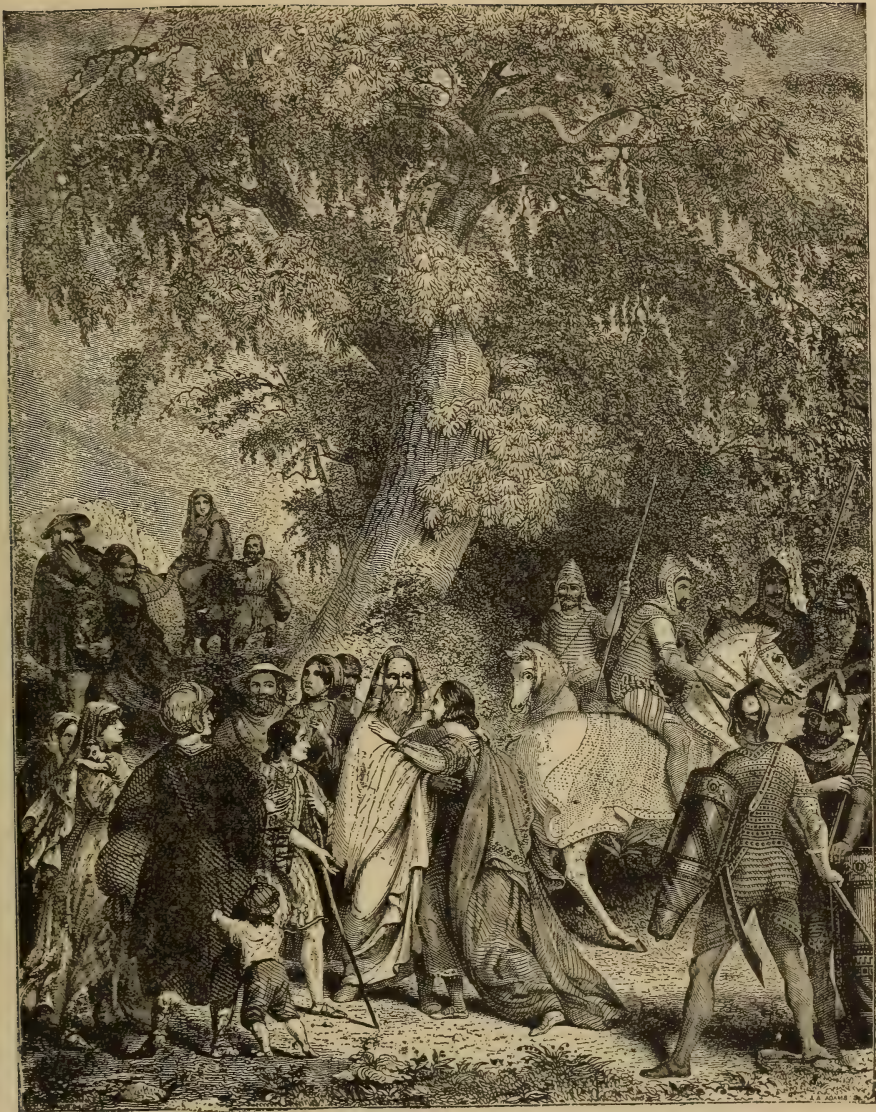
And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the ruler of his house, and all the great men of Egypt, and all the household of Joseph, and his brethren, and his father's household went, also. And there went up, also, with Joseph both chariots and horsemen; and it was a very great company.

And they mourned for Jacob very greatly, as that the people of Canaan noticed it, and said, This is greivous mourning to the Egyptians. And Jacob's sons obeyed their father's dying wish, and buried him in the cave which Abraham had bought in the land of Canaan. Then Joseph returned into Egypt, he, and his brethren, and all that went up with him. When Joseph's brethren saw that their father was dead, they began to be afraid that Joseph would turn against them for their sin against him, and punish them. And they sent a messenger to Joseph, saying, Thy father did command before he died, saying: So shall ye say to Joseph, Forgive, I pray thee, now, the sin of thy brethren: for they did unto thee evil. And Joseph wept when they spoke to him, for he saw they were afraid of him. And his brethren, also, went and fell down before his face, and said, We will be thy servants. And Joseph said to them, Fear not: for am I in the place of God? And he told them that although they had meant evil against him, God had turned it into good, in giving Joseph the power to save them from starving. Then he said, Now, therefore, fear ye not; I will take care of you and your little ones. And he comforted them, and spoke kindly to them.

And Joseph and his father's family lived in Egypt a long time, and Joseph was old enough to see his great grandchildren before he died. But finally Joseph said to his brethren, I am going to die; and God will surely visit you, and bring you out of this land into the land which He promised to Abraham, to Isaac, and to Jacob. And Joseph made them promise very solemnly that they would carry up his bones with them whenever this time should come.

So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.





THE MEETING OF JACOB AND JOSEPH.

FOR OLDER BOYS AND GIRLS.

WHAT a wonderful story is this of Joseph, in illustrating the Divine Providence which is ever bringing good out of evil.

Joseph was the son of great love. He was given in answer to earnest prayer. His father loved him more than all the other eleven sons, and with good reason, although he was not always wise in showing that love. Joseph's coat must have been a snare to him, for we read that he was a *tell tale*. He told his father about the wrong things his brothers did. We must never tell of others until we have used every possible persuasion with them. If we would indeed be good to others we must be good ourselves.

Just about the time Joseph had his beautiful coat, he had his two dreams. He was a little proud about the coat, so he had proud dreams.

Joseph was brave and obedient. When his father sent him to Dothan to his brethren, he went at once. He lost his way, but he was determined not to return without doing what his father wished him to do. He was beautiful in person and truthful in mind. He was born to have rule among men. Nine persons conspired to murder him, but the angels of God were about him to preserve him. While Joseph was in the pit they thought to harm him. But God comforted him. The christian at his worst is better than a sinner at his best.

Joseph stands the trial, the greatest often to which the strongest men are subject, in Potiphar's house. He shows us by faithfulness there, and in prison, how one becomes fitted for higher service and rewards. We must do our duty on the lower level if we wish to be promoted to a higher. We must despise no drudgery if we would reach excellence. The lamp that fills a little circle is set on a pedestal, to throw its beams further afield. The reward for work is more work. "Thou hast been faithful over a few things, I will make thee ruler over many things."

In the meeting of Joseph with his brethren there is not in all literature outside of the life of Christ another scene comparable for tenderness. How tender his love for his father. The first question asked is, Doth my father yet live? And then comforting his conscience-smitten brethren by telling them his sale into Egypt was God's sending, he hurries them back to the home of Jacob, saying, Tell my father of all my glory in Egypt and of all that ye have seen.

Joseph was a type of Christ. Joseph, like Jesus, was his father's well beloved son. He was the best of brothers, yet hated and rejected of his own. He was sold for envy to the Gentiles for two-thirds the price for which Jesus was sold. He went stripped and naked into Egypt as Christ went stripped and naked to His cross. He endured great temptation, yet without sin. He was brought into a low estate and falsely condemned. He was the greatest of earthly forgivers—the forgiver of those who would have been his murderers. He was the Son and hope of Israel.

THE EGYPTIAN BONDAGE.

Exodus i. 1706-1635 B. C.

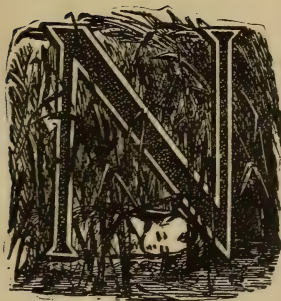
AND now the family of Jacob grew very fast in numbers after Joseph was dead. At this time they were called the children of Israel. And a new king ruled over Egypt. His name was Pharaoh, like the one who had been so kind to Joseph, for this name was the title of the kings of that country. But this Pharaoh was a wicked king, and had never known Joseph. And when he saw how many there were of the children of Israel, he was afraid of them. He feared that in time of war the Israelites would join his enemies, and afterward would rise up and go out of his land; he did not wish to lose their help; he wanted them to stay and be his servants. So he made them work for him instead of themselves. He ordered them to spend their time in making bricks for the cities he was going to build, and doing all kinds of work in the fields.

The children of Israel were now treated as slaves. Taskmasters were set over them, and their lives were made bitter by slavery and hardship. But the more cruelly they were treated, the greater in number they became, for God had told Jacob when he was going down into Egypt that he would make his family a great nation there; and this was the way He was doing it.



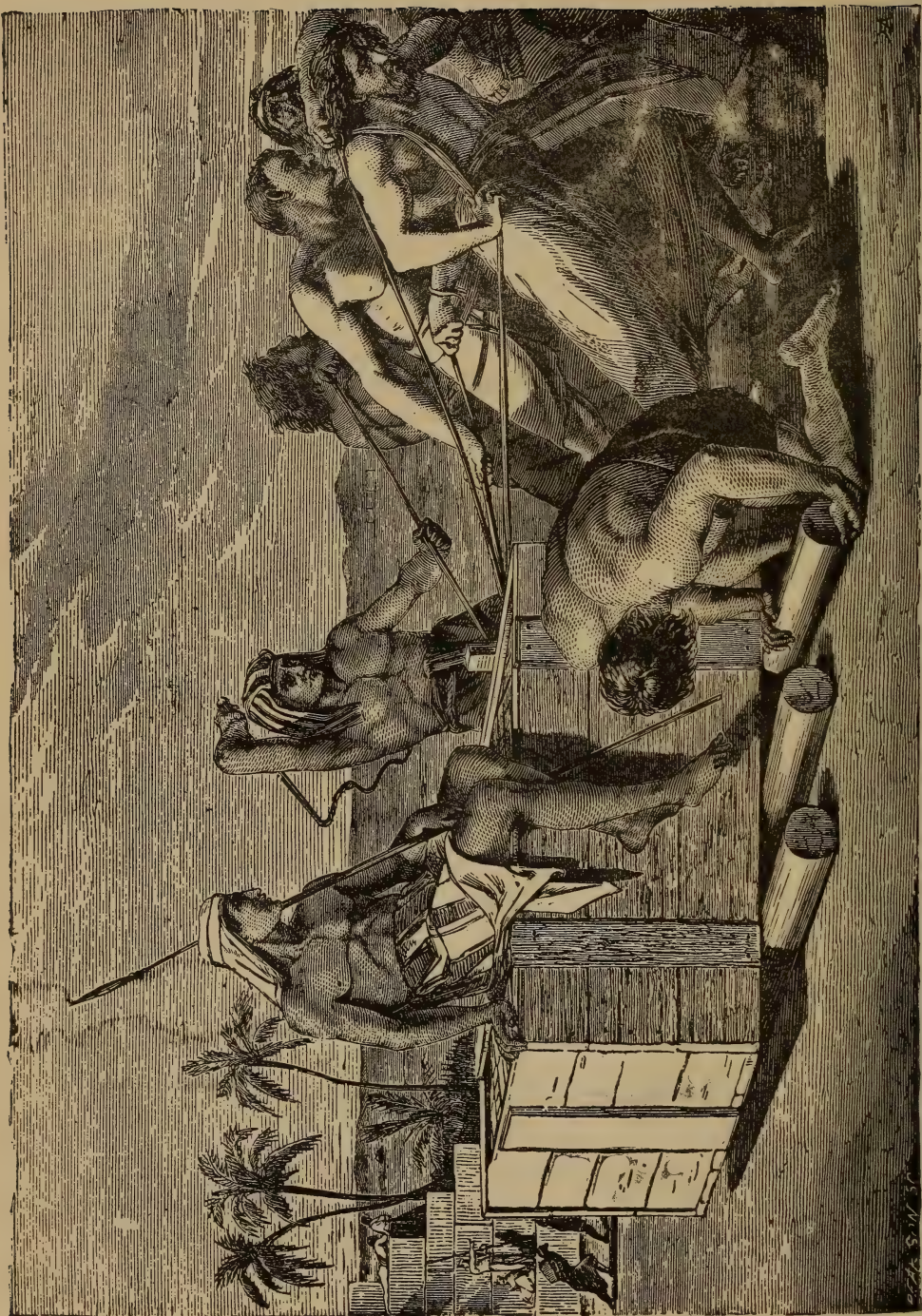
THE ISRAELITES AT WORK.

THE FINDING OF MOSES.

Exodus ii. 1571-1531 B. C.

NOW when Pharaoh saw that the Israelites continued to multiply, he was greatly vexed. So he told the women who took care of the little children of the Israelites to kill all the boys as soon as they were born. But the women would not obey the king. Then the king gave all his people permission to take the little boys that belonged to the Israelites, and throw them into the river to drown them; but the little girls he said they should save alive.

Just at this time a little boy was born, and his mother saw that he was



THE EGYPTIAN TASK-MASTERS.

such a beautiful child that she hid him three months. His father's name was Amram and his mother's was Jochebed. But she found that she could not hide him any longer. So she wove some river reeds, called papyrus, into a little ark, or boat, and plastered the inside with pitch to keep it dry. In this strange cradle she laid her baby, and then put it carefully among the flowering rushes which grew close to the banks in the water of the river Nile. But the little boy's sister watched at a distance, to see what would happen to him.

Soon after the daughter of Pharaoh came down to the river to bathe, and her maidens walked by the river's side. When she saw the ark among the bushes she sent one of her maids to bring it to her. As soon as the ark was opened the baby began to weep. And she was sorry for him and said, This is one of the Hebrew's children. The children of Israel were also called Hebrews. Then his sister, who had been watching, came near, and said to Pharaoh's daughter, Shall I go and call one of the Hebrew women to nurse the child for thee? Pharaoh's daughter said, Go. And the maid went and called her mother. When she came, Pharaoh's daughter said to her, Take this child away and nurse it for me, and I will give thee thy wages. So his own mother took the child to her home and nursed him.



MOSES SLAYING THE EGYPTIAN.

And the child grew, and she brought him to Pharaoh's daughter, and he became her son. She called his name Moses, because she said, I drew him out of the water. The word Moses means "drawn out." Moses was now trained and taught according to the high position to which the king's daughter had raised him. He became both learned and powerful. Yet when he was grown to be a man, he knew he was not the son of Pharaoh's daughter, but was one of the children of Israel. But although he was living in splendor and plenty, he was grieved at the bondage of his own countrymen, the Hebrews, and angry when he saw the burdens the Egyptians laid upon them.

One day, when he had gone to the place where the Israelites worked for the Egyptians, he saw one of the taskmasters striking a Hebrew. He took the Hebrew's part, and in the fight the Egyptian was slain, and Moses hid the body in the sand. On going out the next day he saw two of his own people quarreling together. And he



MOSES TENDING THE SHEEP.

spoke to the one who did the wrong, and asked him why he struck the other. He answered and said, Who made thee a ruler over us? Wilt thou kill me as thou didst the Egyptian yesterday? And Moses was afraid, for he saw that his deed was known. When Pharaoh heard of this thing, he tried to kill Moses; but Moses fled from Egypt, and came into the land of Midian, where he became a shepherd, keeping the flocks of a priest named Jethro; and Jethro gave Zipporah, his daughter, to Moses for a wife.

THE BURNING BUSH.

Exodus iii-iv. 1491 B. C.



OW for forty years Moses lived the quiet and lonely life of a shepherd, in the rugged wilderness of Sinai. But the time was not thrown away. He learned patience and gained knowledge of himself in the long hours of silence. And besides this, as he led his sheep through narrow passes and winding valleys, he learned the byways and landmarks of the desert through which he was one day to lead a great multitude of people.

While Moses lived in the land of Midian, Pharaoh, the king of Egypt, died. But the Egyptians were still very cruel to the children of Israel. Another king took his place, but he was no better than the last king to the children of Israel. They sighed and groaned by reason of the bondage, and their cry came up unto God. And God remembered his covenant with Abraham, with Isaac, and with Jacob, and looked down with pity upon them.

One day Moses had led his flocks in search of fresh pastures to a retired part of the wilderness, near the mountain of Horeb, and there the Lord spoke to him; for he saw a bush not far from him all sparkling with light, as though it were on fire. But, although it appeared to be in flames, the leaves did not fall off, nor was the bush burned. And Moses said, I will now turn aside and see this great sight why the bush is not burnt, and when the Lord saw that he turned aside to see, God called to him out of the bush and said, Moses, Moses. He answered, Here am I. Then God told him not to come near, but to take his shoes from off his feet, because the place where he stood was holy ground. God said to him, also, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look

upon God. Then God spoke words of comfort to Moses, and told him that He had seen the afflictions of his people, and had heard their cry for help, and that He was now going to deliver them out of Egypt, and bring them into a pleasant land, where there would be plenty of milk and honey.

And the Lord said that He would send Moses to Pharaoh, to tell him to let the children of Israel go, and that Moses should bring them out of Egypt into Canaan to the mountain where He was talking with him. But Moses was afraid to go, and said, Who am I, that I should go unto Pharaoh and bring the children



MOSES AND THE BURNING BUSH.



MOSES' ROD TURNED INTO A SERPENT.



MOSES AND THE BURNING BUSH.

of Israel out of Egypt? But God promised to be with him, and commanded him to go and tell the children of Israel that God would deliver them; and tell Pharaoh that if he would not let the people go, God would punish him and send plague upon the land.

But Moses was still doubtful of his own powers, and unwilling to go; for he was afraid that the children of Israel would not listen to him, nor believe that the Lord had spoken to him at all. Then God commanded him to throw the rod he held in his hand upon the ground. He obeyed, and immediately the rod became a serpent; and Moses fled from before it. But God told him to take it by the tail. He did so, and it was changed back again into a rod in his hand.



MOSES ROD CHANGED INTO A SERPENT

Then to give another proof of His power, God told Moses to put his hand into his bosom. He obeyed, and when he took it out it was white as snow; for it was covered with a terrible disease called leprosy. Then the Lord bade him put his hand back into his bosom; and when Moses drew it out it was cured. Then the Lord said if the children of Israel would not believe these two signs, that Moses should take of the water of the river, and pour it out upon the dry land; and the water would become blood upon the dry land.

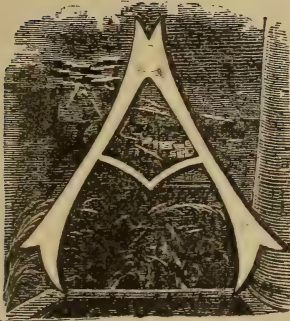
Finally Moses said, O my Lord, I am not eloquent, and can not speak well before the people; but I am slow of speech, and of a slow tongue. And the Lord said to him, Who hath made man's mouth? Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say. Still Moses was unwilling, and the Lord was angry with him.

And the Lord said, Is not Aaron, the Levite, thy brother? I know that he can speak well. He shall be thy spokesman to the people. The Lord told Moses to take his rod in his hand, and with it do the wonderful things of which he had spoken.

When the Lord had done talking with him, Moses went to Jethro's house again, and asked permission to go back to Egypt, that he might see his brethren, the children of Israel, and Jethro permitted him to go. He shortly took leave of Jethro, and with his family set out on his journey to Egypt. He had not gone far when he met his brother Aaron, whom the Lord had sent to meet him. And Moses told Aaron all the signs and wonders which God had given him to do. Then Moses and Aaron went together to the elders of the children of Israel. When the people saw the signs which God had given them to do, they believed that God had sent them, and they bowed their heads and worshipped.

THE PLAGUES OF EGYPT.

Exodus v-xii. 1491 B. C.



AS soon as Moses and Aaron arrived in Egypt, they called together the elders or chief men of the children of Israel, and told them God's message, and showed them the miracles that God had given Moses the power to do. When the elders and the people saw these they were glad, and believed that God had sent Moses and Aaron to take them out of Egypt.

After they had talked with the elders, Moses and Aaron went to Pharaoh, and said, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto the Lord in the wilderness. But Pharaoh answered, Who is the Lord, that I should obey His voice? I know not the Lord, neither will I let Israel go. And Moses and Aaron begged Pharaoh to let the people go, lest, if they should not, God might punish them for their disobedience. But Pharaoh was very angry when they said this, and asked why they kept the people from their work by telling them they were to go out of Egypt.

Now the usual work of the Israelites was to dig clay out of the ground and make bricks with it. These bricks were not burned in the fire as ours are, to harden them; they were only baked in the sun. But to make them tougher and stronger, the clay they were made of was mixed with pieces of straw. This straw the taskmasters used to provide for them to put in the bricks, but now Pharaoh said that the people must find for themselves the straw they needed, and yet make as many bricks as before. So the Israelites had to work much harder than before, and were in great distress,



GROANING OF THE CHILDREN OF ISRAEL.

and some of them went to Moses and Aaron, and said that they had done them harm and not good, for they had made Pharaoh hate them so that they were worse off than they were before.

Moses prayed to God for help, and the Lord answered, that Moses should see what he would do to Pharaoh, to make him let the children of Israel go. And the Lord told him to perform one of his wonders in the presence of Pharaoh, which he taught him to work.

So Moses and Aaron went to Pharaoh, and Aaron threw down his rod and it was changed into a serpent. Then Pharaoh called for his magicians, or wise men, and they came with rods in their hands, and when



MOSES AND AARON BEFORE PHARAOH.

they had thrown them down, their rods became serpents, because God let them become so. Then Aaron's rod swallowed up all the other rods; but Pharaoh would not let the children of Israel go.

Early the next day, when Pharaoh went down to the river Nile, God told Moses to go out and meet Pharaoh, and to turn the waters of this beautiful river into blood; and not only the water of the river, but every pond and stream, and even the water that was in the vessels in the houses of the Egyptians became blood, also, and had a horrid smell, so that nobody could drink it, and all the fishes died.



PLAGUE OF BLOOD.

And Pharaoh called again for his magicians, and the Lord permitted them to turn water into blood. And Pharaoh went to his house, and would not let the people go. Then the Egyptians dug wells about the river to find water they could drink. And for seven days the blood stayed in the river.

And the Lord commanded Moses to tell Pharaoh that if he would not let the people go, he would send frogs over all the land. But Pharaoh would not let them go. Then God said that Aaron should hold out his rod over the waters of the river, and there came up such numbers of frogs that they covered the land, and crawled over the tables and into the beds, and even into the ovens of the Egyptians, and into their kneading-troughs in which they made their bread. And they went into Pharaoh's house, and up into his bed-chamber, and on his bed. And Pharaoh's magicians, also, brought up frogs, for God allowed them once more to do as Aaron had done.

And now Pharaoh and the Egyptians were glad to entreat Moses to ask his God to take the frogs away, and Pharaoh promised to let the Israelites go to sacrifice in the wilderness. God listened to their prayers, and immediately all the frogs died. But when Pharaoh saw that all the frogs were dead, he would not let the children of Israel go.

Then God commanded Aaron to strike the dust on the ground with his rod; and when Aaron had done so, all the dust in the land was turned into lice; and the lice covered the people and the animals. The magicians of Egypt tried to imitate this miracle to deceive the people, but they could not. Then the magicians became alarmed, and said that it was God who did these things for Moses and Aaron. But Pharaoh's heart was hardened, and he would not listen to them; neither would he let the people go.

Wherefore, God sent Moses to meet the king by the side of the river once more, and He bade him tell Pharaoh that the Lord commanded him to let the people go, and if he disobeyed, he should tell him that the Lord

would send swarms of flies over all Egypt. And Moses did as the Lord had commanded, but Pharaoh refused to listen, and swarms of flies came and covered the land. Nothing was to be seen but flies. They crept on Pharaoh, and on his servants, and on the people. The houses of the Egyptians were full of swarms of flies, and the ground was covered with them. But in the land of Goshen, where the children of Israel lived, there were none, for God did not send them there.

Then Pharaoh called for Moses and Aaron, and told them to sacrifice to their God, but they must not go into the wilderness to do it; they must do it in Egypt. But Moses and Aaron answered that they could not sacrifice to the Lord their God in a heathen land, but they must go three days' journey into the wilderness first. Pharaoh promised to let them go a short distance if the swarms of flies were removed. So Moses entreated the Lord, and he took away the flies out of the land; but as soon as they were gone, Pharaoh still hardened his heart, and would not suffer the Israelites to depart.

The Lord then sent Pharaoh another message, saying that he would send a dreadful disease, called a murrain, upon the cattle of Egypt, if the king would not let the children of Israel go. But he refused to obey. So the cattle, and the horses, the asses, the camels, and the sheep, and all the animals that were useful to the Egyptians, grew sick and died all over the land. But not one of the cattle belonging to the Israelites died. When Pharaoh saw this his heart grew more wicked, and he would not let the people go.

Then, at the command of the Lord, Moses and Aaron took handfuls of ashes from a furnace, and, in the presence of Pharaoh, threw them up towards heaven, and they came down as dust upon the Egyptians, and upon the beasts that were left, and brought boils and painful sores upon them. The magicians also suffered so much pain from their boils that



MOSES ENTREATING PHARAOH.

they were not able to stand, or go to Pharaoh when he sent for them. But in spite of all this, Pharaoh refused to obey the word of the Lord, and would not let the people go.

Then the Lord said to Moses, Rise up early in the morning, and stand before Pharaoh, and say that on the morrow I will send a grievous hail-storm upon the land; and the Lord ordered the Egyptians to bring into their barns all their cattle, for every man and beast that should be out in the storm would be killed. Some of the Egyptians would not listen, and let their cattle stay in the fields. Then Moses stretched out his hand towards heaven, and the Lord sent thunder and hail,

and there was fire mingled with the hail; there had been none like it in all the land of Egypt since it became a nation. And all the men and animals that were out in the storm were killed, and the trees, and the grass, and the growing grain were broken down. Yet in the land of Goshen, where God's people lived, no hail fell.

But Pharaoh still continued disobedient in spite of the dreadful judgments God had sent upon him; and the Lord threatened to send great swarms of locusts upon the land, if the king did not let the Israelites go. And the Egyptians, also, begged the king to let the people go, that no more punishments might be sent upon the land. Then Pharaoh offered to let the men of Israel go, but not the women and children, the flocks and the herds; and he drove Moses and Aaron from his presence.



THE PLAGUE OF LOCUSTS.

Then God commanded Moses to take his rod and hold it out. And the Lord made an east wind to blow on the land all that day and that night, and in the morning the Lord brought clouds of locusts. They went up over all the land of Egypt, and filled Pharaoh's house and the houses of all the Egyptians. At last, when they had destroyed all the fruits which the hail had left, every herb and leaf, and every green thing, Pharaoh confessed that he had sinned against the Lord, and against Moses; and Moses and Aaron prayed, and God sent a strong west wind which blew away all the locusts, and cast them into the Red Sea, where they were

drowned. But when Pharaoh saw that the locusts were taken away, he refused again to let the people go.

Then the Lord sent a new and a very awful plague upon the land of Egypt; a thick darkness, that lasted for three days. There was no light from the sun nor the moon. The Egyptians saw not one another, nor did they move from the places they were in for three days. But the Israelites had light in their dwellings. Then Pharaoh told Moses and Aaron that the Israelites might go and serve the Lord, but they must leave their flocks and herds behind them. But when the king heard this, he would not let the people go; and he told Moses that if he entered into his presence again he should be put to death. And Moses said that he would see his face no



MOSES AND THICK DARKNESS.

more.

Yet one more plague did God bring upon the Egyptians, and afterwards Pharaoh let them go. But this plague was tenfold more terrible than any that had gone before; it was called the death of the firstborn. By command of the Lord, Moses directed the head of every Israelitish household to choose a lamb of the first year, without blemish, on the tenth day of the month, and to keep it carefully until the fourteenth day. Then just before twilight, it was to be slain,



THE DEATH OF THE FIRST-BORN.

and the side and upper door-posts of each house were to be sprinkled with its blood by means of a bunch of a plant, called hyssop, which had been dipped in it. The same night the lamb in every household was to be roasted whole, not a single bone of it being broken, and eaten with bitter herbs and unleavened bread. All fragments were to be burned as soon as the supper was over, and the meal was to be taken at midnight in haste,



THE DEATH OF THE FIRSTBORN.

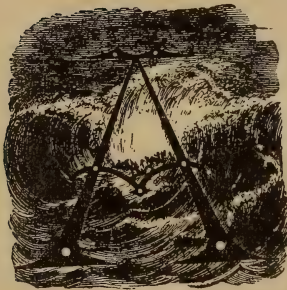
every Israelite being shod and girded, and even with his staff in his hand, ready to start at a moment's notice. While this strange and solemn feast was going forward among the Israelites, the destroying angel of the Lord would pass through the land of Egypt, and would smite the firstborn of every family, from Pharaoh on his throne, down to the meanest of his subjects; and even the firstborn of cattle were to die by the same mysterious stroke. But wherever, among the Israelitish dwellings, the blood of the

slaughtered lamb should be seen in the doorway, the angel of death would pass over the household, leaving it untouched and safe.

And the Israelites listened to Moses, and did as he had told them. Every preparation was made. At midnight, while in each house in Goshen the appointed lamb was being hurriedly eaten, lo! from all the houses of the Egyptians there arose a dreadful cry of sorrow and mourning; for the destroying angel had killed the firstborn in every house, from the eldest son of Pharaoh down to the eldest of the poorest of his subjects. Even the firstborn of their cattle died, and there was not a house where there was not one dead.

THE ISRAELITES GO OUT OF EGYPT.

Exodus xii. 1491 B. C.



ND now when this last terrible calamity, the death of the firstborn, had fallen upon the Egyptians, Pharaoh rose up in the night, and called for Moses and Aaron in haste, and cried out, Rise up, and go, all of you, ye children of Israel? take your wives, your children, your flocks and herds, and be gone; and bless me, also. The Egyptians were so anxious that the children of Israel should go, that they offered them jewels of silver and of gold, and raiment, also, to induce them to go quickly. And thus, in the darkness of the night, this immense multitude of six hundred thousand able men, with their wives and children, and cattle, set forth on their hurried journey out of the land into which they had been brought, only seventy in number, about four hundred years before.

To avoid the least delay, they took up their dough before it was leavened, packing the troughs in which it was kneaded, among their clothes, and carrying them upon their shoulders. From this circumstance, the feast, which was ever after celebrated in memory of that farewell supper on the eve of their great deliverance, was called "the feast of unleavened bread."

Though the children of Israel were thrust out of Egypt in such haste, they remembered the dying words of Joseph, and they carried out his bones with them to the land of Canaan, whither God had promised to bring them. They went through the wilderness towards the Red Sea, encamping now and then to rest. First they went to a place called Succoth, then they rested at Etham. God had ordered that they should go by this way, and avoid the country of the Philistines, who were strong, and might have attacked them and frightened them back into Egypt.

And the Lord went before them in a cloud, but at night it was the color of fire. It gave them light at night, so that they could journey both in the day and in the night, when the Lord commanded.

When once the people were gone, and Pharaoh had recovered from the terror and remorse with which the tenth plague had filled him, he was sorry that he had let the Israelites escape. And he took his horsemen, and his chariots, and a great army to pursue and bring them back. And he came up to them while they were encamping by the Red Sea. The Israelites saw him coming, and they were sore afraid. They forgot all about God's presence among them, and began to blame Moses for bringing them away from Egypt. It would have been better, they said, to stay and serve the Egyptians, than to be slain in the wilderness. But Moses



THE DESTRUCTION OF PHARAOH'S HOST.

told them not to fear, but to wait and see the salvation of the Lord; for they should see the Egyptians no more forever.

The night was coming on, and while the Israelites rested, the pillar of cloud moved behind them; so as to be between them and their enemies. That side of it which was turned towards Pharaoh's army grew very dark, so that his soldiers could not come any nearer the children all night; while the side which was turned towards the Israelites glowed with light like fire, and gave them light in their camp. Then God, through Moses, commanded the children of Israel to go forward; and Moses lifted up his rod, and stretched out his hand towards the sea. And the Lord caused the sea to go back by a strong east wind all that night. In the morning there was a dry path through the midst of the sea; and the children of Israel

passed through, having a wall of waves on their right hand and on their left.

When Pharaoh and his hosts beheld them by the light of day, most of the Israelites had passed through the Red Sea in safety. And Pharaoh and his army followed after them, for he thought that they would be able to pass through the sea as the Israelites had done. Then the Lord looked on Pharaoh and his host out of the pillar of fire and of the cloud; and he troubled the Egyptians, and made their chariot wheels come off. Then they were afraid, and would gladly have turned back, for they were persuaded that the Lord was fighting for the children of Israel. But it was too late to retreat, for by God's command, Moses stretched out his hand over the sea once more, and the waters rushed back upon Pharaoh and his glittering host, and drowned them. And the children of Israel saw the Egyptians lying dead upon the shore; not one of them remained alive.

THE SONG OF MOSES.

Exodus xv. B. C. 1491.



THE children of Israel were now safe on the other side of the Red Sea, and they joined Moses in a song to the honor and praise of the Lord, saying:

I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea.

The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him.

The Lord is a man of war: the Lord is His name.

Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea.

The depths have covered them; they sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power: Thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of thine excellency thou hast overthrown them that rose up against thee. Thou sendest forth thy wrath, which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

The enemy said, I will pursue, I will overtake, I will divide the spoil:

my lust shall be satisfied upon them: I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?

Thou stretchedst out thy right hand, the earth swallowed them.

Thou in thy mercy hast led forth the people which thou hast redeemed; thou hast girded them in thy strength unto thy holy habitation.



MIRIAM REJOICES OVER THE DESTRUCTION OF THE EGYPTIANS.

The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestine.

Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling, shall take hold upon them; all the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them; by the greatness of thine arm shall they be as still as a stone, till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.

The Lord shall reign forever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

THE ISRAELITES FED WITH MANNA.

Exodus xvi. 1491 B. C.



AND Moses brought the people into the wilderness of Shur, and for three days they traveled without finding any water. At last they came to a place called Marah, where they found water, but it was too bitter to drink. In their disappointment they murmured against Moses, forgetting what he had done for them. And Moses prayed unto the Lord, and the Lord showed him a tree which he

took and threw into the water, and the water became sweet, so that the people could drink it.

Then they went forward until they came to Elim, where there were seventy palm trees and twelve wells of water. From Elim the Israelites journeyed to the wilderness called Sin; and here a great and pressing trouble came upon them—they wanted bread. Again they murmured at Moses, and wished they had died in Egypt. They forgot how God had taken care of them day after day; and they regretted the life they had led in Egypt, when, in the midst of their servitude, they had plenty of bread and flesh to eat. God, however, forgave their folly, and told them that in the evening they should have flesh to eat, and in the morning as much bread as they wanted.



GATHERING QUAILS.

And the Lord fulfilled His promise; for in the evening, about the time the sun was going down, great numbers of quails came flying into the camp, so that the people could catch them. And in the morning the earth was covered with a small, white, round thing which looked like hoar-frost. The Israelites had never seen any.

thing of the kind before, and they said one to another, *Man-hu?* which means "What is it?" and from this inquiry of theirs the mysterious thing took its name, and was called *Manna*. Moses now explained to them that this was the bread sent by God, and that it would be regularly supplied so long as they stood in need of it. Each man was to collect a certain quantity every morning for his own use, and for that of each member of his household, to last through the day, but no more. For the next day's supply all were to trust in God. When the sun grew hot, the manna left on the ground melted away, but the next morning it was there again, and the Lord never forgot.

Now, some of the Israelites disobeyed the instructions which they had received about the manna, and tried to provide for two days instead of one. But they found that they could not keep the manna beyond the day, for before the next morning it was spoiled and had worms in it. But on the sixth day they were commanded to do what at all other times was forbidden, and to gather a double supply, for on the Sabbath, the seventh day, no manna fell. And Moses told Aaron to take a pot, and put into it as much manna as one man could eat in a day. And the Lord told Moses that this pot of manna must always be kept, so that the Israelites, who should live long afterwards, might see what kind of food the Lord had given the children of Israel, when He led them through the wilderness to the land of Canaan.

MOSES BRINGS WATER FROM THE ROCK.

Exodus xvii. 1491 B. C.



AND the children of Israel journeyed on to a place called Rephidim, but found no water there. Not only the men and women, but the cattle were fainting for thirst. Then they found fault with Moses so much, and were so angry with him, that he was afraid they would stone him to death.

Moses asked them why they found fault with him. They answered, that he had brought them out of Egypt to kill them, and their little children, and their cattle, with thirst.

Now, by this time they had come near to the mountain called Horeb, where Moses had seen the fire burning in the bush. And Moses cried unto the Lord, and asked what he should do. Then God commanded him to take his rod in his hand and go on before the people, until he came to a



JERUSALEM AT THE TIME OF OUR LORD.

rock that was in Horeb, and to strike the rock with his rod. And Moses obeyed; and when he had struck the rock, a stream of pure water poured out of the cold dry stone, and all the people and their cattle drank of the water, and were refreshed.

Soon after this they were attacked by a people called Amalekites, and obliged for the first time to defend themselves by fighting. Moses, whose confidence in God never failed, was not afraid of any number of their army. He ordered Joshua to choose men from among the people, and to go out and fight with Amalek, and promised that on the morrow he would stand on the top of the hill with the rod of God in his hand. Joshua did as commanded, and fought with the Amalekites, and Moses, with Aaron and Hur, went up to the top of the hill. As long as Moses held up his hands the Israelites conquered; but whenever he let them down, the battle was in favor of the Amalekites. And Moses' hands were tired with holding up the rod so long, and Aaron and Hur, placing a stone for him, on which he sat, held up his hands, the one on the one side, and the other on the other side, till the sun went down, and God gave the children of Israel the victory. In thanksgiving for His mercy, Moses built an altar to the Lord, which he called *Jehovah-nissi*, the meaning of which is, "The Lord is my banner."

MOSES ENTERTAINS JETHRO.

Exodus xviii. 1491 B. C.



ND when Jethro, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt, he took Zipporah his daughter, who was Moses' wife, and her two sons and brought them to Moses in the wilderness.

And Moses went out to meet Jethro, and bowed down to him and kissed him, and Moses brought him into his tent. And Jethro was very glad and grateful for all the goodness which the Lord had done to Israel. And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians. Now I know that the Lord is greater than all gods. And Jethro, who was a priest, took a burnt offering and sacrifice for God: and Aaron came, and all the elders of Israel to eat bread with Moses and his father-in-law. And the next day Jethro saw how the people flocked about Moses all day from morning till night, to have him judge and settle their troubles. And Jethro asked Moses why he did this alone, and had no one to help him. And Moses said, Because the people come to me to inquire what is God's will. When they have a matter, I judge between one another, and make them know God's laws. And

Jethro said to Moses, The thing that thou doest is not good. Thou wilt surely wear out; for this is too hard for thee; thou art not able to do it alone. Listen to me. Be thou between God and the people, to bring their causes unto God, and teach them the law, and show them the way. But appoint able men, such as fear God, men of truth, and who hate covetousness; and place such men over the people to be rulers of thousands,

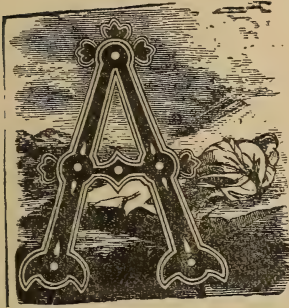


MEETING OF MOSES AND JETHRO.

and hundreds, and fifties, and tens; and let them judge the people at all times; and every great matter shall they bring to thee, but every small matter let them judge; so shall it be easier for thyself, and they shall help thee bear the burden. So Moses took the advice of Jethro, and chose rulers who helped him judge the people. And Moses let his father-in-law go back to his own home.



THE LAW GIVEN FROM MOUNT SINAI.

Exodus xix. 1491 B. C.

AND in the third month after the children of Israel went out of Egypt, they came near the mountain called Sinai, and encamped before it. And Moses went up on the mountain, and the Lord called to him there. He told him to say to the people, that they had seen what He did to the Egyptians, and how He bore them on eagles' wings, and brought them to Himself. Now, therefore, the Lord said, If ye will obey My voice, indeed, and keep my covenant, then ye shall be a peculiar treasure unto Me



MT. SINAI AND MT. HOREB.

above all people; for all the earth is mine; and ye shall be unto Me a kingdom of priests and a holy nation.

And Moses came and called for the elders of the people, and laid before them all the words of the Lord. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said to Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever. And the Lord said, also, to Moses, Go unto the people, and let them cleanse themselves to-day and to-morrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people on Mount Sinai. And thou shalt set bounds for the people, saying, Take heed that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall be surely put to death; there shall not a hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live; when the trumpet soundeth long, they shall come up to the mount.



GOD'S CHARGE TO MOSES.

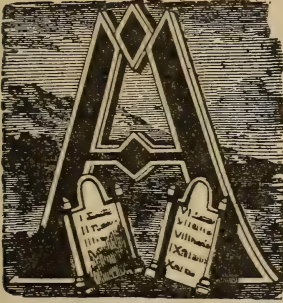
And Moses went down from the mount to the people, and they did as the Lord had told Moses. And on the morning of the third day, there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet was exceeding loud, so that all the people trembled. And Moses brought the people out of the camp to meet with God; and they stood at the lower part of the mount. And Mount Sinai was all in a smoke, because the Lord came down upon it in fire: and the smoke rose as the smoke of a furnace, and the whole mount quaked greatly.

And when the voice of the trumpet sounded long, and grew louder and louder, Moses spoke, and

God answered by a voice. And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses to the top of the mount; and Moses went up. And the Lord told him to go down again and warn the people and the priests not to break through the bounds to gaze at the glory of the Lord, lest they be killed.

THE TEN COMMANDMENTS.

Exodus xx. 1491 B. C.



ND God spake these words, and said: I am the Lord thy God: Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

Honor thy father and thy mother: that thy days may be long in the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

And all the people heard the thunderings and the noise of the trumpet, and saw the lightnings, and the mountain smoking; and they removed and

stood afar off. And they said to Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said to the people, Fear not: for God is come to prove you, and that His fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near into the thick darkness where God was.

And the Lord said to Moses, Thus shalt thou say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make gods of silver, neither shall ye make gods of gold. An altar of earth thou shalt make, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep and thy oxen; in all places where I put my name I will come unto thee, and I will bless thee.



PEOPLE WATCHING MOSES GO TO SINAI.

MOSES CALLED UP AGAIN INTO THE MOUNT.

Exodus xxi-xxv. 1491 B. C.



AND God gave Moses a great many more laws for the daily conduct of the children of Israel, which they were to obey very carefully. He also told them they must keep these great feasts every year. The first was the feast of the Passover, in which they were to remember how the destroying angel passed over their first-born children and slew those of the Egyptians, and how they were thus freed from their slavery in Egypt. The second was the Feast of Harvest, and the third the Feast of Ingathering, at the end of the year.

Then God said to Moses, Behold I send an angel before thee, to keep thee in thy way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies. Thou shalt not bow down to their gods, nor serve them; but thou shalt break down their images. And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. By little and little I will drive thy enemies out from before thee, until thou be increased and inherit the land. Thou shalt make no covenant with them nor with their gods. They shall not dwell in thy land, lest they make thee sin against me.

And Moses came and told the people all the words of the Lord. And all the people answered with one voice, All the words which the Lord hath said will we do. And Moses wrote down all the words of the Lord, and rose up early in the morning, and made solemn sacrifices as he read over to the people what he had written. And the people said again, that they would do all that the Lord had commanded them.

Then Aaron, Nadab and Abihu and seventy elders of Israel went up with Moses on Mount Sinai as the Lord had told them to do. And they saw the God of Israel: and there was under his feet what looked like a pared



MOSES REHEARSES THE COMMANDMENTS.

work of a sapphire stone, and the body of the sky in its clear blue.

And the Lord said to Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua, and went up into the mount of God. And he said to the elders, Tarry ye here for us, until we come again to you. Aaron and Hur are with you, and if any man have anything to ask me about, let him come to them. And Moses went up into the mount, and the glory of the Lord rested upon Mount Sinai, and the cloud



MOSES WRITING IN THE BOOK OF THE COVENANT.



MOSES ON THE MOUNT.

covered it six days; and the seventh day God called unto Moses out of the midst of the cloud. And the sight of the Lord was like devouring fire on the top of the mount, to the eyes

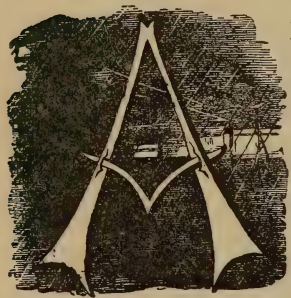


MOUNT SINAI.

of the children of Israel. And Moses went into the midst of the cloud: and he was in the mount forty days and forty nights.

GOD'S COMMANDS ABOUT THE TABERNACLE.

Exodus xxv-xxxii. 1491 B. C.



AND the Lord said to Moses, Speak unto the children of Israel, that they bring me an offering. of every man that giveth it willingly with his heart, ye shall take my offering. And this is the offering which ye shall take of them: gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim-wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breast-plate. And let them make me a sanctuary or church, that I may dwell among them. And the Lord gave Moses a pattern of this tabernacle and all its furniture.

The first thing that God told Moses how to make was the ark, which was a chest, made of shittim-wood, overlaid with gold inside and out, and a crown of gold round about it; and into this Moses was to put the tables of stone when the Lord should give them to him. And the ark was to be covered with the mercy seat, made of pure gold, and two cherubims, or angels, of beaten gold placed one at each end of it. Then a table was to be made of wood, overlaid, also, with gold, with a golden crown around the border of it. Besides this a golden candlestick, with six branches, beautifully ornamented, was to be made. After this God told Moses exactly how to make the tabernacle, with its rich curtains and its boards overlaid with gold, how long and how wide they were to be, and how many of them, and all about the silver socket into which the boards were

to go. There was to be, also, a sacred veil of blue and purple, and scarlet and linen, with cherubim upon it—to be hung between the holy place and the most holy place. The ark was to be placed inside of this veil, covered over with the mercy seat. Outside of the veil, in the holy place, were to be placed the table and the candlestick. Then there was to be a curtain for the door of the tent or tabernacle, beautifully embroidered. Then God told Moses to make an altar of wood and overlay everything about it with brass, upon which animals were to be sacrificed in their services when they worshipped God. This was to be placed outside of the tabernacle, in a large yard or court, around which was to be made a kind of fence of curtains. Then God told Moses that pure beaten olive oil must be brought, so as to keep the lamp always burning.

And the Lord said to Moses, Take Aaron thy brother and his sons, Nadab, Abihu, Eleazar and Ithamar, and set them apart to be priests. And thou shalt make holy garments for thy brother for glory and for beauty. And the Lord told Moses to ask all those whom God had given a talent for such things, to help make Aaron's garments for him. These are the garments which the Lord told him to have made; a breastplate, an ephod, a robe, an embroidered coat, a mitre, and a girdle, also holy garments for Aaron's sons. They were to use gold, and blue, and purple, and scarlet, and fine linen in making them. The ephod, which was the outer garment and shorter than the rest, was to be made with all these materials with very fine work, and a girdle of the same kind was to be worn with it. Upon the shoulder pieces of this ephod Aaron was to wear two onyx stones on which were written the names of the twelve children of Israel, six on one and six on the other, so that Aaron should bear them before the Lord. Then upon the front this ephod was to be fastened with golden chains a beautiful square breastplate made of linen, gold, scarlet, blue, and purple, and set with twelve precious stones in four rows. In the first row there should be a sardius, a topaz, and a carbuncle; in the second an emerald, a sapphire, and a diamond; in the third a ligure, an agate, and an amethyst; and in the fourth row a beryl, an onyx, and a jasper. These were to be set in gold upon the breastplate, and each stone shall be engraved with one of the names of the twelve children of Israel. These stones were called the Urim and Thummim, and Aaron was to wear them over his heart that he might always remember the people of Israel when he went into the holy place before the Lord. Besides all these, Aaron was to wear underneath the ephod a long robe of blue, trimmed on the bottom with pomegranates of blue, purple, and scarlet, and golden bells. And these bells would tinkle so the sound should be heard as Aaron went in and out of the holy place before the Lord. Under this robe Aaron was to wear a long linen coat. Upon his head he was to wear a mitre made

of linen and blue lace, with a plate of pure gold on the front of it, upon which were to be engraved these words, HOLINESS TO THE LORD, that he and the people might always remember that their worship of God should be holy. Moses was also told to make for Aaron's sons, coats and girdles, and bonnets or turbans, for glory and for beauty. And all these garments were to be put upon Aaron and his sons by Moses, and they were to be anointed and set apart for the priest's office. Sacrifices of animals were, also, to be made, after the holy anointing oil had been poured on Aaron's head. These were to be burned upon the great brass altar, and seven days the services were to be held, when Aaron and his sons were set apart for priests of the people. After they should be made priests, they were to offer two lambs every day on this altar, one in the morning and one in the evening. And the Lord said He would meet with the children of Israel there at the door of the tabernacle, where they offered their sacrifices. And He would



BEZALEEL AND HIS HELPERS.

dwell among the children of Israel, and be their God; and they should know that He was the Lord their God, who brought them out of the land of Egypt.



MOSES RECEIVES THE FIRST TABLES.

Then the Lord told Moses to make another altar, smaller than the first, of wood overlaid with fine gold. This was to be called the altar of incense, and upon this only sweet incense should be burned every morning and evening. This altar was to be placed just outside the veil separating the most holy from the holy place. Once a year Aaron was to make an atonement of blood upon the horns of this altar, for the sins of the people. Then the Lord told Moses

that when he numbered the people, every one who was twenty years old, or more, should give half a shekel for a ransom for his soul, that there should be no plague among them. And the money thus gathered should be used for the tabernacle.

Then the Lord told Moses to make a brass laver or large basin for water, where Aaron and his sons should wash their hands and feet; and this was to be placed between the tabernacle and the great brass altar in the outside court. And the Lord told Moses how he was to make the holy oil for anointing the tabernacle, the ark, the table, the candlestick, the altar of incense, the large altar of burnt offering and laver, as well as Aaron and his sons, and the Lord forbade its being used for any other purpose, except His service. Moses was also to mix a sweet perfume to be used near the ark in the tabernacle, where the Lord was to meet his people, and this must not be made for any other use under pain of death.

Then God told Moses that He had called Bezaleel and Aholiab, and given them skill in planning fine work in gold and silver and brass, and in cutting of stone, and in carving of timber, and that there were others, also, whom He had enabled to help them in making the tabernacle and all that should go in it, also the clothes for the priests, and the holy oil and sweet incense for the holy place. Then the Lord charged Moses to speak to the children of Israel, that they always keep holy His Sabbaths. He said, Six days may work be done; but in the seventh is the day of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.

After the Lord had said all these things to Moses on Mount Sinai, He gave him the two tables of stone, on which the ten commandments were written by the finger of God.

THE PEOPLE WORSHIP THE GOLDEN CALF, AND ARE PUNISHED.

Exodus xxxii-xxxiii. 1491 B. C.



AND all the commandments and directions about the tabernacle had been given by the Lord to Moses during the forty days he had been in the mount. But the time seemed long to the people at the foot of the mount, and they forgot God. They gathered themselves together about Aaron, and said to him, Up, make unto us gods, which shall go before us; for as for this

Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. Probably they thought they would never see him again.

And Aaron gave up to them and said, Break off the golden earrings which are in the ears of your wives and your daughters, and bring them to me. And all the people brought their earrings to Aaron, and he melted them in the fire, and shaped them into a golden calf. And then they said that this was their god which brought them out of Egypt. And Aaron built an altar before it, and ordered that the next day the people should hold a feast to this idol. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and drink, and rose up to play.

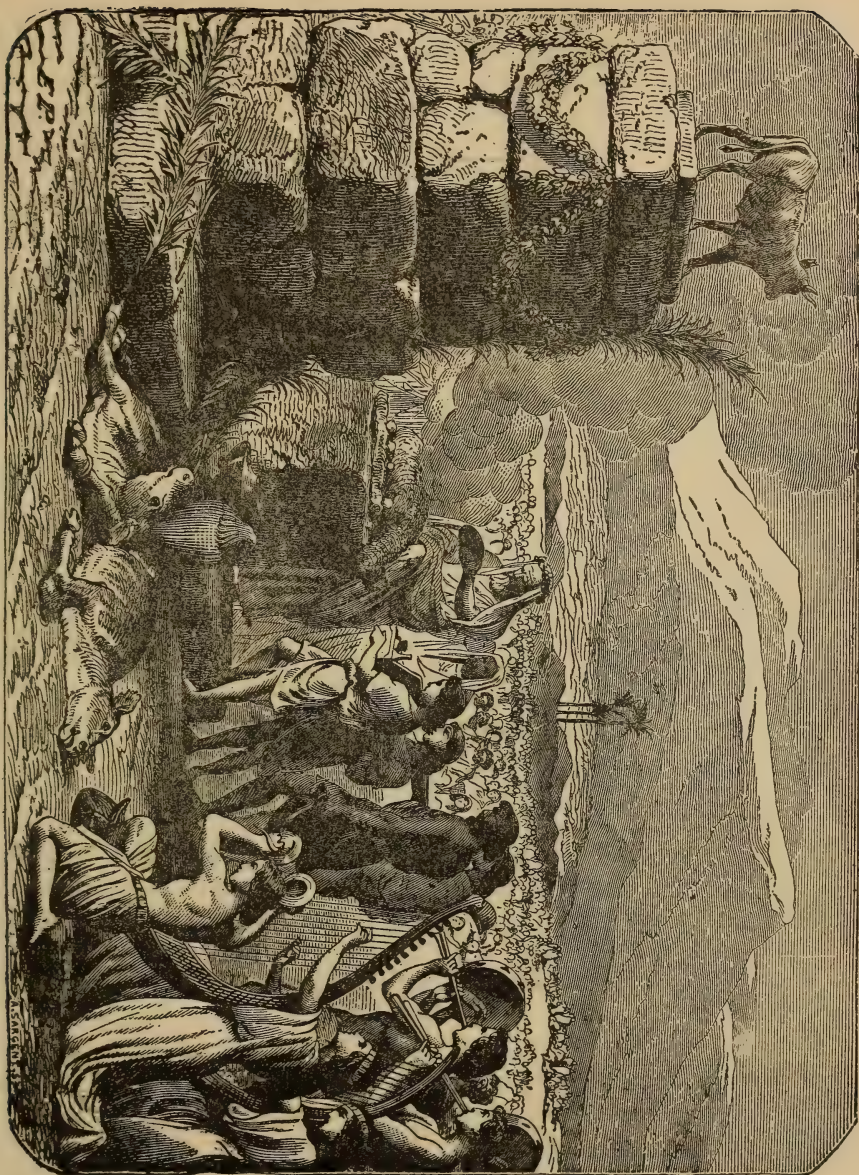
And the Lord saw what they were doing, and said to Moses, Go, get thee down; for thy people, which thou broughtest out of Egypt, have corrupted themselves. They have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it. And the Lord was very much displeased with the people. But Moses prayed Him to forgive them, and not blot them out, and He heard Moses' prayer.

Then Moses turned and went down from the mount, with the two tables of stone in his hand. The tables were written on both sides with the commandments. And when Joshua, who was with Moses, heard the noise of the people as they shouted, he said to Moses, There is a noise of war in the camp. But Moses said, It is not the voice of them that fight, but it is the noise of them that sing that I hear. And as soon as they came nearer to the camp, Moses saw the calf, and the dancing; and his anger was very great, so that he cast the tables out of his hands, and broke them beneath the mount.

And Moses took the calf and burnt it in the fire, and ground it to powder, and sprinkled it upon the water, and made the children of Israel drink of it. And Moses said to Aaron, What did this people do to thee, to make thee sin so terribly? And Aaron said, Let not my lord be very angry; thou knowest how the people will do wrong. They said to me, Make us gods, because we do not know what has become of this Moses. And I told them to bring me their gold and I cast it into the fire, and there came out this calf.

And Moses stood in the gate of the camp and said, Who is on the Lord's side? Let him come to me. And all the sons of Levi came to him. And he said to them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate through the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did so, and about

WORSHIP OF THE GOLDEN CALF.



three thousand men were killed that day. And on the morrow Moses said to the people, Ye have sinned a great sin; and now I will go up unto the Lord; perhaps He will forgive you, if I ask Him. So Moses went back to the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore, now, go, lead the people unto the place of which I have spoken unto thee; behold mine angel shall go before thee. After this the people were very sorry and mourned, and the Lord told them to take off their ornaments as a sign of their sorrow for their sin. Then God came down again in the cloudy pillar, and the people saw it, and worshipped, every man in his tent door. And the Lord spoke to Moses face to face, as a man speaks to his friend. Then Moses asked the Lord if He had freely forgiven the people that He would go with them. And the Lord said, My presence shall go with thee, and give thee rest. And Moses asked God to show him His glory. But God told him no man could see His glory and live, but that He would put Moses in a cleft in the rock, while He passed by and covered him with His hand. Then He would take away His hand, and Moses might be able to see a little of His glory.

THE NEW TABLES OF STONE ARE GIVEN. THE TABERNACLE MADE.

Exodus xxxiv-xl. 1491-1490 B. C.



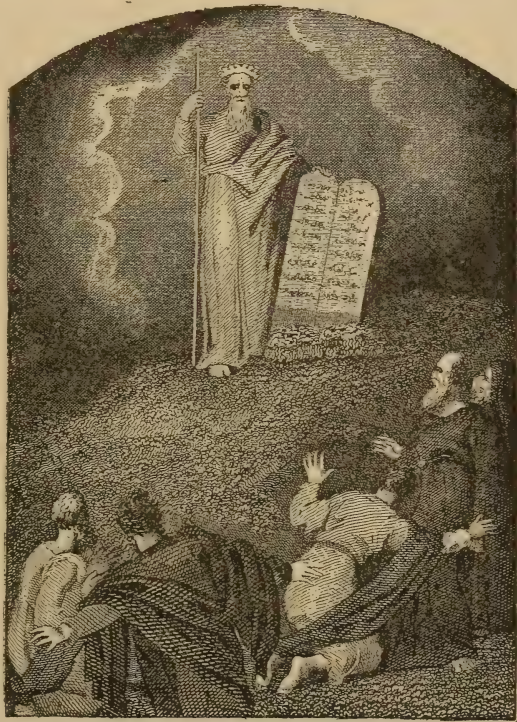
AND the Lord said to Moses, Hew thee two tables of stone like the first; and I will write upon these tables the words that were on the first tables which thou brakest. And be ready in the morning, and come up to me in the top of Mount Sinai. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

So Moses hewed two tables of stone like the first; and he rose up early in the morning, and went up into Mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. And the Lord came down in the cloud, and stood with him there, and spoke the name of the Lord. And Moses made haste and bowed his head to the earth, and worshipped God. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance.

And the Lord said, Behold, I make a covenant; before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation; and all the people among which thou art shall see the work of the Lord; for it is a terrible thing that I will do with thee. Then the Lord told Moses that He would drive out their enemies before them; but they must be very careful not to make any promises to the heathen people when they should come into the land which God had promised them. But God said they must destroy their altars, break their images, and cut down their groves which they used in their idol worship. For they must worship no other God but the true God, and they must make no molten gods.

Then God told them they must keep the Sabbath and the three great yearly feasts, which He had commanded.

And Moses was there in the mount with the Lord forty days and forty nights again, as he was when he received the first tables. And he did—neither eat bread nor drink water all this time. And God wrote upon the tables of stone the words of the ten commandments. And when Moses came down from Mount Sinai with the two tables of stone in his hand, his face shone so brightly with God's glory reflected on it, that Aaron and all the children of Israel were



MOSES RECEIVES THE SECOND TABLES.

afraid to come near him. So Moses put a veil over his face, and told them all the things that the Lord had said to him in the mount.

Moses told them that the Lord had said they must keep the seventh day a holy day, a Sabbath of rest to the Lord, and they must not do any work on that day. And God had, also, told them that they must bring an offering of gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim-wood, and oil for the light, and spices for the anointing

oil, and for the sweet incense, and onyx stones, and stones to be set for the ephod, and for the breastplate, all that would be needed in building the tabernacle.

Then the people went away to their homes, to gather up these gifts.



THEY BRING EARRINGS.

And they came again, both men and women, all that were willing, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold, and offered them to the Lord for the tabernacle. They also brought wood, silver, and linen, and the women spun the linen, and brought colored cloth for the curtains of the tabernacle and the clothes of the priests. The rich rulers brought the precious stones, and expensive spice and oil. The children of Israel

brought a willing offering unto the Lord.

Then Moses gave all these things into the hands of Bezaleel and Aholiab, and those who were to help in building the tabernacle. The people kept on bringing their gifts every morning so generously that Moses had to send a proclamation through the camp not to bring any more. For there was more than enough stuff for all the work.

So all these men set to work, and Bezaleel took charge of the whole. They made the curtains of fine twined linen, and blue, and purple, and scarlet, with cherubim of cunning work for the tabernacle. Then they made the curtains of goats' hair for the tent over the tabernacle, and a covering of rams' skins dyed red and of badgers' skins above that. They also made all the boards for the tabernacle, and covered them with gold, and they made the sockets of silver into which the boards were to be put, and bars of wood covered with gold.

They also made the veil to separate the holy from the most holy place of the tabernacle, of blue, and purple, and scarlet, and fine linen; and they made the hanging for the door of the tabernacle of the same materials.



THEY BRING BRACELETS.

Then Bezaleel made the ark of shittim-wood, and overlaid it with pure gold, and the mercy-seat, which was to cover it, that was all of gold, and had upon each end of it a beautiful golden cherub with wings which reached over the mercy-seat. And the faces of the cherubs turned toward each other.

And he made the table of shittim-wood, and overlaid it with pure gold, and placed around it a crown of gold. He also made the dishes for the table, the spoons, and bowls and covers all of pure gold. He made the

candlestick of pure gold, six branches going out of it, all beautifully ornamented, three on one side and three on the other, and seven lamps to hold oil, with the snuffers, and snuff dishes, all belonging to the candlestick, and made of pure gold. He made the incense altar of wood, and overlaid it with gold. And he made the holy anointing oil, and the pure incense of sweet spices.

And Bezaleel made the altar of burnt offering of wood, and the horns at the four corners, and overlaid it with brass. And he made all the vessels for this altar of brass, and a brass grate of network where the fire was to be put to burn the animals in sacrifice. And he made the laver of



THE GOLDEN CANDLESTICK.



THE BRAZEN LAVER.

brass, and the foot of it of brass, out of the brass looking-glasses which the women brought. This was a great basin, where Aaron and the other priests were to wash their hands and feet before they went into the tabernacle, as God commanded them. And Bezaleel made the court of the



THEY BRING BRASS LOOKING-GLASSES FOR THE LAVER.

tabernacle. In this there were brass pillars with silver hooks, and between the pillars were to be hung curtains of fine twined linen, and for the gate another hanging was made of needlework of blue, and purple, and scarlet, and fine linen. All the pins of the tabernacle and the court round about were of brass.

And Bezaleel made all that the Lord had commanded Moses. And with him, in superintending the work, was Aholiab, an engraver and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and in fine linen.

And they made, also, the holy garments for Aaron, the ephod of gold, blue, purple, scarlet, and fine twined linen. And they beat the gold into thin plates, and cut it into wires, to work it in the blue, purple, scarlet and linen, with cunning work. They made shoulder pieces for it, and a curious girdle to wear with it, of the same materials, as the Lord commanded Moses. They worked onyx stones set in gold, with the names of the children of Israel engraved on them, and put them on the shoulders of the ephod, for a memorial to the children of Israel.

They also made the breastplate of cunning work, like the work of the ephod; and they set in it four rows of precious stones, as God had directed them. And each stone bore one of the names of the twelve children of Israel upon it, and they were all set in gold, and the breastplate was fastened to the ephod by golden chains. The robe to be worn underneath the ephod they made of blue, and upon its hem at the bottom were fastened bells and pomegranates of gold. They also made coats of fine linen for Aaron and his sons, and goodly bonnets of linen, and linen breeches. Also they made a mitre for Aaron to wear on his head, to which was fastened a lace of blue; and upon this was tied in front a plate of pure gold. Upon this plate were engraved the words, HOLINESS TO THE LORD.

Thus was all the work of the tabernacle finished. And they brought all the parts together to show to Moses. And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded. And Moses blessed them.

And the Lord spoke to Moses, saying, On the first day of the first month shalt thou set up the tabernacle. And thou shalt put therein the ark of the testimony, and cover the ark with the veil. And thou shalt

bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof. And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle. And thou shalt set the altar of burnt offering before the door of the tabernacle.



MOSES LOOKS UPON THE WORK.

And thou shalt set the laver between the tent and the altar, and shalt put water therein. And thou shalt set up the court round about, and hang up the hanging at the court gate. And thou shalt take the anointing oil, and anoint the tabernacle and all that is therein, and shalt hallow it, and all the vessels thereof; and it shall be holy. And thou shalt bring Aaron and his sons unto the door of the tabernacle, and wash them with water. And thou

shalt put upon Aaron the holy garments, and anoint him and sanctify him: that he may minister unto me in the priest's office.

And thou shalt bring his sons, and clothe them with coats, and thou shalt anoint them, as thou didst their father, unto the priest's office.

Thus did Moses as the Lord commanded him. He built up the court round about the tabernacle, and he finished the work.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter because of the cloud and the glory of the Lord. And after that, the children of Israel were guided by this cloud in all their wanderings. If the cloud rested over the tabernacle, they remained where they were, and if it was taken up, they moved on.



LAWS ABOUT OFFERINGS.

Leviticus i-vii. 1490 B. C.

AND the Lord called unto Moses, and spoke unto him out of the tabernacle, after Moses had set it up. And the Lord gave him particular directions or laws about a great many things which the children of Israel would have to do.

The first rules were about the burnt offerings, which they were to make for their sins. The animals which they killed for the burnt offering were either bullocks, or sheep, or goats, or turtle doves, or young pigeons. These were prepared in a certain way, and wholly burned upon the great brass altar outside the tabernacle. There was a regular burnt offering every morning and every evening, which the priests had to offer. This was one lamb each time. Then, besides this, if any man wished to offer a sacrifice for his own sins, he had to bring one of these animals to the door of the tabernacle, and put his hand upon the head of the animal; then he killed the animal, and the priests burned it upon the altar. This was to show that he was sorry for his sin, and wanted God to forgive him. And God promised to forgive him when he had done this. Since Christ came and offered Himself for our sins, no one has ever had to offer any animals in sacrifice. God forgives us now, when we ask Him, for Christ's sake. Besides the burnt offering, there was the meat offering, which might be flour mixed with oil and

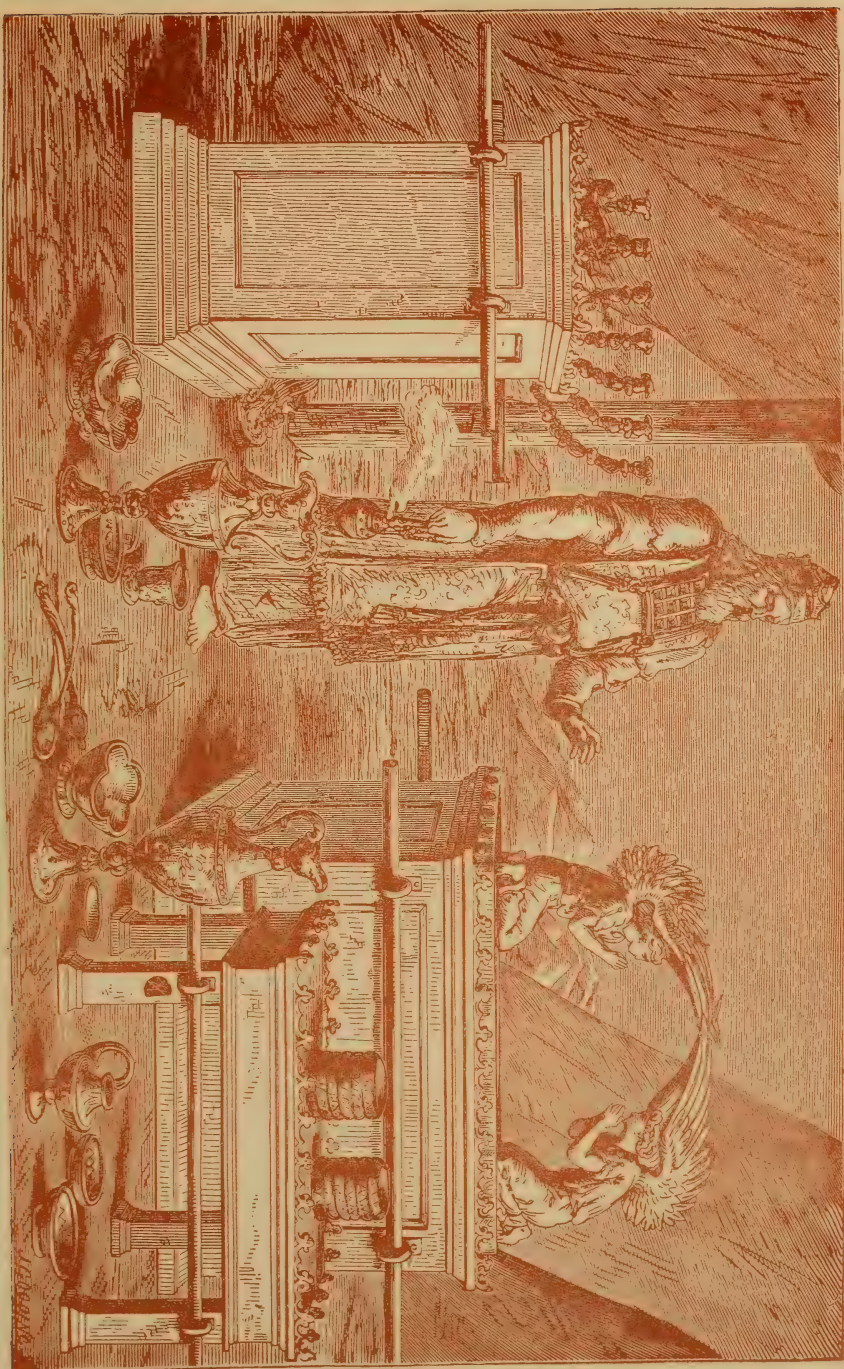


THE BURNT OFFERING.



MEAT OFFERING.

frankincense, or cakes or wafers mixed with oil, or a loaf mixed in the same way; or it might be the same kind of dough fried in a frying pan. But no leaven or yeast nor honey must be used in this dough. The priest was to take a part of the meat offering, to burn upon the altar to the Lord, and the rest Aaron and his sons were to eat. There was, also, the oblation of first fruits, which was green ears of corn dried by the fire, with oil and frankincense put on them. With these, and all other offerings, God commanded that salt should be used.



THE INTERIOR OF THE TABERNACLE.

When a man wished to thank God for some blessing he had received, or to pay a vow unto the Lord, or ask a special favor of Him, he offered a peace offering. This was an animal, upon which the man laid his hand before it was killed, as he did in the burnt offering; but in this case only a part was burnt on the altar to the Lord. The rest was given back to the man, and was to be eaten by him with his family or friends. It must be eaten before the third day after it was killed.

Then there were offerings for sins of ignorance, when the people broke some law without knowing it, and trespass offerings, besides the special offerings when the priests were consecrated. All these things the Lord commanded Moses to do, while the children of Israel were still near the mountain in the wilderness of Sinai.

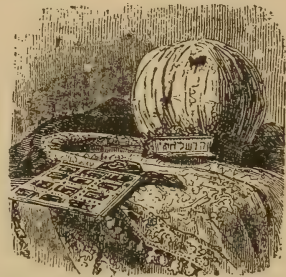
MOSES CONSECRATES AARON AND HIS SONS.

Leviticus viii-xii. 1490 B. C.



AND the Lord spoke to Moses, saying, Take Aaron and his sons with him and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; and gather thou all the congregation together unto the door of the tabernacle. And Moses did as the Lord commanded him.

And Moses brought Aaron and his four sons, and washed them with water. Then he put upon Aaron the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and put the breastplate upon him; he also put the mitre upon his head, with the golden plate or crown in front. And Moses anointed the tabernacle, and all that was in it, with oil, and sprinkled the altar with it seven times, and anointed the laver and its foot. Then he poured the oil on Aaron's head, and thus set him apart to be high priest. Then he put upon Aaron's sons their clothes. They were not so beautiful as Aaron's. Then Moses offered the animals which he had been commanded to take, and put a little of the blood upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. He did this, also, to Aaron's sons. Then he took an unleavened cake out of the basket of unleavened bread, and a cake of oiled bread, and one wafer, and put them upon Aaron's and his sons' heads, and waved them for a wave-offering before the Lord.



EPHOD BREASTPLATE AND MITRE.

Then Moses sprinkled the anointing oil upon Aaron and his sons, and sanctified them.



MOSES PUTTING GARMENTS ON AARON.

And Moses told Aaron and his sons to boil the flesh of the animals at the door of the tabernacle; and there eat it with the bread that was in the basket. And what remained was to be burned. And Moses told them they were not to go out of the door of the tabernacle for seven days. They must keep this command of the Lord, or else they would die. For God wanted them to feel how holy a thing it was to be His priests. So Aaron and his sons did all these

things.

On the eighth day Moses called Aaron and his sons, and the elders of Israel, and told Aaron to offer a burnt offering, a sin offering, a peace offering, and a meat offering, because God would appear to him that day. So Aaron made all these offerings before the Lord, and then lifted up his hand towards the people and blessed them. And Moses and Aaron went into the tabernacle, and came out, and blessed the people; and the glory of the Lord appeared to all the people. And there came a fire out from before the Lord, and burnt up the offering upon the altar; and when the people saw it, they shouted, and fell on their faces

After this, Nadab and Abihu, two of the sons of Aaron, committed sin by disobeying God's command about burning incense. They burnt strange fire in their censers. And there went fire out from the Lord and killed them. Then Moses told Aaron that God had said, I will be sanctified by those that come nigh me, and before all the people I will



CONSECRATION OF AARON AND HIS SONS.

be glorified. And Aaron held his peace. And Moses called two men to come and carry the dead bodies of Nadab and Abihu outside of the camp. And Moses told Aaron and his two other sons, Eleazar and Ithamar, that they must not put on the signs of mourning else they might die; because God had sent the fire which killed these men, because they were wicked. And the Lord told Aaron he nor his sons must not drink wine nor strong drink when they went into the tabernacle; because they must make a difference between the holy and unholy, between the unclean and clean. And the Lord told Moses and Aaron that the children of Israel were not to eat all kinds of animals, but only those that had a divided hoof and chewed the cud like the ox, the sheep or the goat. The animals that did not divide the hoof, as well as chew the cud, like the pig, the coney or the hare, they must not use for food. Of the fish they could eat only such as had fins and scales both. And among the fowls, they must not eat such as the eagle, the vulture, the raven, the owl, the stork, the bat, and others, neither must they, on any account, eat any creeping thing that creepeth upon the earth. For they must make a difference between the unclean and the clean.



AARON OFFERING SACRIFICE.

LAWS ABOUT LEPROSY AND OTHER THINGS.

Leviticus xiii-xxii. 1490 B. C.



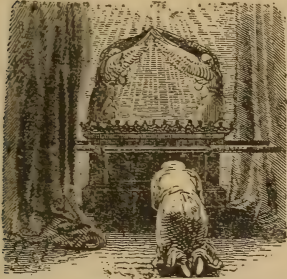
AND the Lord told Moses and Aaron what they should do if any one began to have the terrible disease of leprosy. It is a very contagious disease, and God gave them strict laws, so that if it appeared it might not spread among the people. He told them that if any man should have any spot come on his skin that was like leprosy, he must be taken to one of the priests. Then the priest was to say whether it was leprosy or not. If it was found to be really leprosy, the man must go outside the camp and live alone, and if any one came near him he must cry, Unclean, unclean. When he was well again, then he must go and show himself to the priest. If the priest said he was well, two birds must be taken with cedar wood, scarlet, and hyssop, and certain things were to be done with them. Then the man's clothes must be washed, his hair shaved, and he must wait seven days. On the eighth day the man must bring three lambs to the tabernacle, or if he were too poor to bring these, two turtle doves or two young pigeons, and the priest would offer them as a



ABRAHAM ABOUT TO OFFER UP ISAAC.

sacrifice to the Lord for his cleansing. Then the man could go back to his home again, and live inside the camp.

Then the Lord gave Moses and Aaron laws for the cleansing of people suffering with other sickness. Afterwards God told Moses how careful



AARON BEFORE THE MERCY-SEAT.

Aaron must be about going into the most holy place of the tabernacle. It was very sacred, indeed, and the high priest only could enter there, and he could only go in once a year. This was on the day of atonement, which came the tenth day of the seventh month. All the people were to humble themselves, and the high priest must put on his holy garments, and go into the most holy place with the blood of the sin offerings, which he was to sprinkle on

the golden mercy-seat that covered the ark inside the vail. He was, also, to take a censer full of burning coals of fire from off the altar, and his hands full of sweet incense, beaten small, and bring them within the vail; then he was to burn the incense so that the cloud of the smoke of it might cover the mercy-seat. And Aaron was to make atonement for himself, for his household, and for all the congregation of Israel. And there must be no man in the holy place, when he came out from the most holy place. Then he was to go out to the altar, and sprinkle it seven times with blood. Then came the ceremony of sending away the scape-goat. Aaron was to lay both his hands upon the head of a live goat, and confess over him the sins of the children of Israel, and then send him away by the hand of a fit man into the wilderness. And the goat was thus to bear away the iniquities of the people, to a land where nobody lived. The man who let the scape-goat go, was to wash himself and his clothes, and afterwards to come back into the camp. All these services God commanded the children of Israel to perform until Christ should come. He was the precious Lamb of God, and when He died on the cross all these sacrifices of animals were done away with: the holy vail was torn away, and Jesus Himself became our High Priest forever.

The Lord, also, told Moses that he must say to Aaron and his sons, and all the people, that if any man wished to make an offering to the Lord, it must not be done anywhere except at the door of the tabernacle; and it must be offered by the priest. This rule must also be obeyed by any stranger who happened to be staying in the camp. Another rule, which the Lord gave, was that the blood of animals must not be eaten by any one. Another rule was, that they must make no unlawful marriages. Then God repeated some of the laws already given, because they were so important. He said to Moses, Speak to all the congregation and say to

them, Ye shall be holy: for I the Lord your God am holy. Ye shall fear every man his mother, and father, and keep my Sabbaths; I am the Lord your God. Turn ye not to idols, nor make to yourselves molten gods; I am the Lord your God. Then God told them again about eating their peace offerings the same day they were killed, and not keeping them till the third day. He said when they reaped their harvest, they must leave the corners of the field without cutting, for the poor people and strangers to gather. They must not steal, nor deal falsely, nor lie one to another. They must not swear falsely, nor take the name of God in vain. They must not defraud nor rob one another: and they must pay one who had been working for them at night, when he had finished his work. They must not curse the deaf, nor put a stumbling block in the way of the blind. They must judge their neighbors, whether poor or rich, rightly. They must not carry tales of evil about each other. They must not hate their brother in their hearts. Finally, God said, Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have: I am the Lord your God, which brought you out of the land of Egypt.

God, also, said to Moses, Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth his seed unto Molech; he shall surely be put to death; the people of the land shall stone him with stones. This meant that the people must not allow their children to be put through the fire in the worship of the heathen idol, Molech, as some of the nations around them did. And they must have nothing to do with familiar spirits or wizards. They would surely be put to death if they did. Then God said that the priests must be free from every uncleanness when they served Him, and the animals they offered must be free from any blemish.



THE THREE GREAT FEASTS THE YEAR OF JUBILEE.

Leviticus xxiii-xxvii. 1490 and 1491 B. C.



AGAIN the Lord repeats the commands about the feasts, which the children of Israel werē to keep every year. There were three great feasts: The first was held for seven days in the first month of the year, beginning with the fourteenth day. This was called the Passover, and was to keep in the minds of the people their wonderful deliverance from the hand of Pharaoh, when the angel of death came to the oldest child in every Egyptian home, but spared all the Israelites alive. The second great feast was the feast of Pentecost, or the feast of harvest,



THE FEAST OF THE TABERNACLE.

which came fifty days after the first grain was cut. At this feast, what the people offered, was a tribute of a free-will gift to the Lord, and they were to rejoice with their friends, as they remembered how they were slaves in Egypt, but now are free and happy.

This third was the feast of Tabernacles, which began on the fifteenth day of the seventh month, and lasted seven days. The people were to take boughs of trees and make booths, and live in them for a week. This feast came after they had gathered in their grapes and grain, and was also called the feast of Ingathering. The Lord said the people were to rejoice in this feast, also, as they remembered how they lived in tents, when they came away from the land of Egypt. Besides these feasts, the people were to keep the first day of the seventh month as a memorial day, by the blowing of trumpets.

Then the Lord told Moses that the people must bring him pure olive



THE FEAST OF TRUMPETS.

oil, beaten, to keep the lamps always burning in the tabernacle. He told Moses that he must bake twelve cakes of shewbread every week, to put on the golden table inside of the tabernacle, fresh every Sabbath. And Aaron and his sons were to eat this bread in the holy place. The Lord, also, gave Moses laws about the man who blasphemed God's holy name. He must be stoned to death outside the camp, because it was a dreadful sin. Then the Lord told Moses that when the children of Israel should come into the land of Canaan, that they must keep each seventh year as a Sabbath or resting year. God said that six years they should sow their

fields, and prune their vineyards, but the seventh year they were not to sow the grain, nor prune their vineyards, neither must they gather the harvest of that which grew itself; but they must let the land rest one year in seven. Then they were to number seven times seven years; and the fiftieth year was to be a year of jubilee. This was to be ushered in by the blowing of the trumpet on the tenth day of the seventh month on the day of atonement. They were to hallow the fiftieth year, and proclaim liberty to all that were in the land. It was to be a glad jubilee for everybody. They were to let the land rest as they did each seventh year, and God told them that He would make enough grow the year before to give them food for three years. All who had been sold as slaves before, went free again on this fiftieth year; and those who had been forced to sell their land because of poverty, received it back again on this year of jubilee. God said, The land is mine; for ye are strangers and sojourners with me. And the Lord further said, if the people would keep His commandments and do them, He would give them rain, and the land should yield good crops and they should dwell safely. They should have peace in the land, and God would rid the land of evil beasts, and they should not be conquered by their enemies. But if they would not listen to God's voice, nor do His will, they would have terror, consumption, and the burning ague; they would sow seed in vain, for their enemies would eat it. God would have to follow them with punishment till they turned again to Him. He would not cast them wholly away, but He would remember His covenant with their ancestors, whom He brought forth out of the land of Egypt in the sight of the heathen.

FOR OLDER BOYS AND GIRLS.

THE story of Moses is the story at first of failure. He was not ready at once for the great mission God had designed him to fulfill. Two great streams of influence molded his life, the one drawn from the Egyptian surroundings of his early days, the other drunk in with his mother's milk and his mother's teaching. On the one side he had the speechless-eyed deities of Egypt looking ever into his face, on the other he had a belief in the governing providence of God.

He knew from the education given him by his mother of the destiny of the divinely led race, and refused to be called the son of Pharaoh's daughter, nobly choosing to suffer affliction with the people of God. He had been educated in the palace to all king craft. Was he now the well fitted leader? Not yet. He had kingly qualities but not Christly qualities. He could not bear with a rebellious people as God bears long with a rebellious race. He expected to find amongst his own people aspirations after better things, and responsiveness to his own spirit, but he met with chilliness, coldness and refusal to follow.

He must exchange the palace for the desert of Midian. He must leave

association with haughty kings and princes and go out and associate with sheep till he learns meekness. He has had forty years of man's training, let him have forty years of God's by nature, meditation and personal inspiration.

God gave him in the burning bush a threefold revelation of permanence, of purity, and of personal power. The revelation of the burning bush was not for Moses alone. There is in every common bush the light of God, and only those see it who draw off their shoes. All history is sacred as well as secular. If we would earnestly desire to see God we shall meet him everywhere.

When Moses' heart fails him in the dreaded meeting with Pharaoh, God overcomes all his fears by saying to him, Fear not, I will be with thee. And the God Whose we are and Whom we serve will be ever with us in all the difficulties and trials of life.

We must not look therefore at what we are, but at what God is. God's call to faith in Him and work for Him is the greatest call in His universe.

"The Lord hardened Pharaoh's heart," means that Pharaoh hardened his own heart. Pharaoh indulged in sin, until he was given over to his sin, then the sin made its own punishment. God tempts no man to sin. But He is ready to forgive all sin, and by the Divine spirit of grace and discipline subdue even all things to Himself.

"When I see the blood I will pass over you." That sprinkled blood of the slain lamb was full of meaning. It was an expiation and a feast, a memorial and a prophecy.

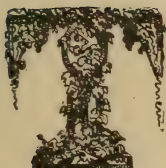
It meant the passing over of the destroying angel. It typified the shed blood of the Divine Lamb of God, to atone for the sins of the whole world. Sin is the most hideous thing in the universe. It means every possible death. The shedding of the precious blood of Christ is God's only way of salvation. Without shedding of blood there is no remission of sins. The Cross is the meeting-place of God's mercy for sinners.

Then comes the wonderful deliverance of the children of Israel, the crossing of the Red Sea, the destruction of Pharaoh's host, the song of deliverance, the wilderness journey, the giving of the law on Sinai, the idolatry of the people, the wandering in the desert; all setting forth great spiritual truths for us earnestly to look into and derive profit therefrom in our own life's history.

What a lesson to us is the murmuring of the people because they had not flesh to eat; of Aaron and Miriam because Moses had higher honor than they; of the children of Israel against Moses and Aaron because they believed the report of the cowardly ten spies, and not that of the lion-hearted Caleb and Joshua. It teaches us to guard against a spirit of peevish, faithless discontent—to give due honor to the deserving—to make the very best of the circumstances in which we are placed, and loyally and hopefully in the strength of God go forward and do the work He has given us to do.

THE LEVITES ARE CHOSEN.

Numbers i-vi. 1490 B. C.



THE children of Israel were divided into thirteen tribes.

Eleven of these tribes were descended from sons of Jacob, or Israel; but two of them sprang from Joseph's sons, Ephraim and Manasseh, grandsons of Jacob.

Their names were these: the tribes of Reuben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naph-

tali, Ephraim, Manasseh, and Benjamin.

The children of Israel were still in the wilderness of Sinai. On the first day of the second month, in the second year after they had come out of the land of Egypt, the Lord commanded Moses and Aaron to number in each tribe, except in the tribe of Levi, all the men over twenty years old that were able to go forth to war. Moses and Aaron did as the Lord had commanded. They counted six hundred and three thousand, five hundred and fifty men in all Israel, who were able to be soldiers.

But the Levites, or men of the tribe of Levi, were not numbered among them. For the Lord had spoken unto Moses, saying, Thou shalt not number the tribes of Levi, but thou shalt appoint the Levites over the tabernacle. They were chosen by the Lord to have charge of the tabernacle and of all the things that belonged to it. They were to encamp round about it. And when it was to be moved, they were to take it down; and when it was to be pitched, they were to set it up. And if any stranger came near to the tabernacle, he was to be put to death, because it was very holy.

And the Lord said unto Moses, Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And thou shalt give the Levites unto Aaron and to his sons. And they shall keep all the instruments of the tabernacle, and do the work about the tabernacle. And the Lord commanded Moses to number the children of Levi. And Moses numbered them according to the word of the Lord, as he was commanded. All that were numbered of the Levites, which Moses and Aaron numbered, throughout their families, all the males from a month old and upward, were twenty-two thousand. Of these, all the men from thirty years old and upward, even until fifty years old, were to do the work in and about the tabernacle. The number of them was eight thousand, five hundred and eighty men.

And the Lord spoke unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them: The Lord bless thee, and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee; the Lord lift up His countenance upon thee, and give thee peace.

THE PRINCES BRING GIFTS TO THE TABERNACLE.

Numbers vii-x: 1490 B. C.



IN the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments belonging to it, both the altar and all the vessels, the twelve priests of Israel, who were the heads of the other twelve tribes, came, bringing offerings to the tabernacle. They brought six covered wagons and twelve oxen; also silver trays, silver bowls and golden spoons, twelve of each. They also



TRUMPETS SOUNDING THE ALARM.

brought oxen, rams, lambs, and kids of the goats, to be sacrificed to the Lord. And Moses took the wagons and the oxen, and gave them to the Levites. Two wagons were to be used for carrying the curtains of the tabernacle; and the other four for carrying the boards, the bars, and the pillars of the tabernacle. But the most holy things—the ark, the golden table, the golden candlestick, the golden altar, and the brass altar—were to be borne upon the shoulders of the Levites.

And on the day that the tabernacle was set up, the cloud covered the tabernacle; and at night there was upon the tabernacle the appearance of fire until the morning. So it was always: the cloud covered it by day, and the appearance of fire by night. And when the Lord lifted the cloud up from the tabernacle, then the children of Israel journeyed on, following the cloud; and in the place where the cloud stopped, there they stopped and pitched their tents. As long as the cloud stayed upon the tabernacle, they rested in their tents. And whenever the cloud was taken up, whether by day or by night, they journeyed. At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed. And Moses made two silver trumpets, just as the Lord had told him to do. The trumpets were to sound an alarm when Moses wished to call together the children of Israel, or when they were about to start again on their journey.

On the twentieth day of the second month in the second year, the cloud was taken up from the tabernacle. And the children of Israel went out of the wilderness of Sinai, and they journeyed for three days, until the cloud rested in the wilderness of Paran, and there they stopped and pitched their tents.

THE QUAILS.

Numbers xi. 1490 B. C.



ALTHOUGH God was doing so much for the children of Israel, and was leading them toward the promised land by means of the cloud and the pillar of fire, the people began to find fault. This displeased the Lord, and He sent a fire among them, which burnt many of them in their camps. And the people cried unto Moses: and when Moses prayed unto the Lord, the fire was quenched. And Moses called the name of the place Taberah, which means a burning.

But soon the Israelites again became dissatisfied. They were tired of the manna which God sent them, and they longed for flesh to eat. They

said, We remember the fish which we did eat freely in Egypt; the cucumbers, the melons, and the onions, and the fruit; but now there is nothing at all, except this manna, before our eyes. Then Moses heard the people weeping throughout their families, every man in the door of his tent. And Moses was displeased with them, because they were not contented with the food God provided for them each day. Then Moses said unto the Lord, From where could I get flesh to give unto all this people? I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, now, if I have found favor in thy sight.

And the Lord said unto Moses, Gather together for me seventy men of the elders of Israel, and bring them into the tabernacle, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and I will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou unto the people, sanctify yourselves, and the Lord will give you flesh, and ye shall eat, not one day alone, nor two days, nor five days; but even a whole month, until it shall be loathsome to you; because you have despised the Lord. And Moses said, Here, Lord, are six hundred thousand men; and Thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, or shall all the fish of the sea be gathered together for them, that they may be supplied? And the Lord said, Has the Lord's hand grown weak? thou shalt see now whether my word shall come to pass unto thee or not. Then Moses went out, and told the people the words of the Lord, and he gathered together in the tabernacle the seventy men of the elders of the people.

And there went forth a wind from the Lord, and brought quails from the sea, and let them fall for miles around the camp of the Israelites. They fell in such numbers, that the top of the ground was covered about three feet deep. And the people stood up all that day and all that night and all the next day, and they gathered the quails. And while the flesh was yet between their teeth, before they had begun to eat it, the wrath of the Lord was kindled against the people, and the Lord sent a very great plague among the people, which killed many of them. The Israelites called the name of that place Kibroth-hattaavah, which means the graves of those that sin.

And the people journeyed from Kibroth-hattaavah to Hazeroth, and there they stopped.



THE SPIES.

Numbers xii-xv. 1490 B. C.

ALTHOUGH Moses was the chief man of Israel, whom God honored above all the others, yet he was very meek; indeed, he was more humble than any other man then living. But although he was so great and so meek, his sister, Miriam, and Aaron, his brother, found fault with him because he had married an Ethiopian woman, instead of one of the women of Israel. And they said, Hath the Lord, indeed, spoken only by Moses? Hath He not spoken also by us? Are we not also rulers over the children of Israel? And the Lord heard them, and called them with Moses to the tabernacle. There He told them that He honored Moses above the prophets, and He asked them why they were not afraid to speak against His servant Moses.

When the pillar of the Lord arose from the tabernacle, Miriam became leprous, white as snow. The Lord had made her so, as a punishment for the wickedness of her brother Aaron and herself. And Aaron besought Moses not to lay the sin upon her for their foolishness, but to ask the Lord to cure her. And Moses cried to the Lord, saying, Heal her now, O God, I beseech thee. And God heard his prayer, and in seven days fully healed Miriam of her leprosy. And afterward the people journeyed from Hazeroth, and pitched in the wilderness of Paran.

And the Lord said to Moses, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among



THE LEPROSY OF MIRIAM.

them. And Moses, by the commandment of the Lord, sent the men from the wilderness of Paran to spy out the land of Canaan. He told them to travel towards the south, and to climb the mountain; and to see whether the land was fruitful or barren, and if there were trees; what cities there were, and how many people, and whether they were strong or weak; he also told them to bring back some of the fruits of the land.

So they went up and searched the land. And they returned after forty days, bringing with them a large cluster of grapes, which two of them bore upon a staff, and also pomegranates and figs. And they brought back word that the land flowed with milk and honey. But they said that giants dwelt there, and that their cities were walled; that they themselves looked like grasshoppers beside those great men. But Caleb, who was one of the spies, said, Let us go up at once, and possess the land; for we are able to overcome it. But the men that went up with him said, We are not able to go up against the people; for they are stronger than we are.

And all the people wept and cried that night. They murmured against Moses and Aaron, and said to them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And why hath the Lord brought us unto this land to fall by the sword? Were it not better for us to return into Egypt? And they said one to another, Let us choose a captain, and return into Egypt. Then Moses and Aaron fell on their faces before all the people. And Caleb, and Joshua, another good spy, spoke to the children of Israel, saying, The land, which we passed through to search, is a very good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only do not rebel against the Lord, neither fear the people of the land; for the Lord is with us.

But the people would not hear the good spies, and wanted to stone them to death. Then the Lord said to Moses, How long will this people provoke Me? Because all these men who have seen My glory, and My miracles, which I did in Egypt and in the wilderness, have tempted Me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I promised unto their fathers; but Caleb and Joshua, because they have followed Me fully, them will I bring unto the promised land. And they shall wander for forty years in the wilderness. To-morrow turn and go into the wilderness by the way of the Red Sea.

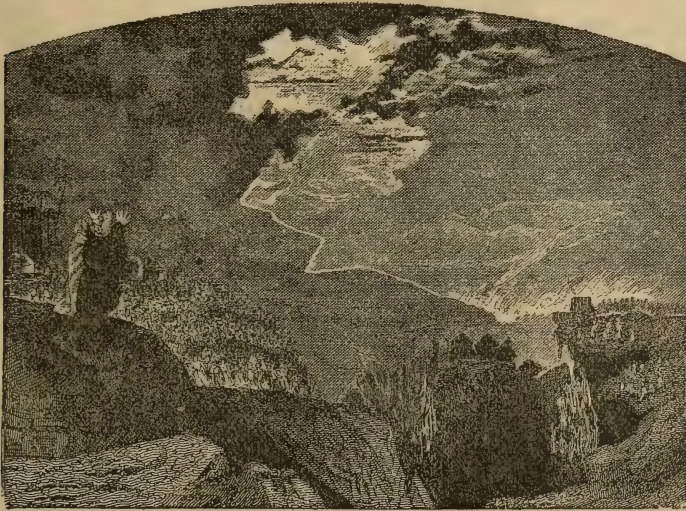
When Moses told these things to the people, they mourned greatly. And in the morning they disobeyed Moses by going up into the mountain that overlooked the promised land: for they thought the Lord would still let them see the land flowing with milk and honey: but the giants who dwelt in the mountain drove them back, and many were killed.

KORAH'S REBELLION.

Numbers xvi-xviii. 1471 B. C.

AFTER this, three men named Korah, Dathan and Abiram with two hundred and fifty princes of Israel, gathered themselves together against Moses and Aaron. Korah, who was one of the Levites, was not satisfied with his work of waiting on the priests, but wished to be a priest himself. And these men asked Moses and Aaron why they set themselves up above the rest of the people. Moses said to them in reply, that on the next day the Lord would show who were His, and who were holy. He told them to take their censers on the day following, and to put fire therein, and to put incense in them before the Lord.

On the next day, Korah, Dathan and Abiram, and two hundred and fifty



KORAH'S REBELLION.

princes, took their censers and put fire in them and the incense thereon, and stood in the door of the tabernacle, with Moses and Aaron. And Korah gathered all the people against Moses and Aaron, around the door of the tabernacle. Then the glory of the Lord appeared before all the congregation, and the Lord said to Moses and to Aaron, Separate yourselves from among this congregation, that I may consume them in a moment. But Moses and Aaron fell upon their faces, and prayed earnestly that God would spare the people. And the Lord heard him, but commanded that the people

should go away from the tents of Korah, Dathan and Abiram. Then Moses said that if the earth opened her mouth, and swallowed them up, with all that belonged to them, then the children of Israel should understand that these men had provoked the Lord. As Moses made an end of speaking, the ground opened and swallowed up Korah, Dathan, and Abiram, and their houses, and all that belonged to them. And all Israel that were around, fled at their cries. At the same time, a fire from the Lord consumed the two hundred and fifty princes, who were offering incense.

But on the morrow all the people murmured against Moses and Aaron, saying, Ye have killed the people of the Lord. And the Lord said to Moses, Get you up from among this congregation that I may consume them in a moment. And Moses said to Aaron, Take a censer and put fire therein from off the altar, and put on incense and go quickly into the congregation and make an atonement for them; for there



MOSES AND AARON INTERCEDING FOR THE PEOPLE.

is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people; and he put on incense and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed. But fourteen thousand seven hundred died.

At the command of the Lord, each of the tribes brought a rod to

Moses; on each of these rods was written the name of the man who brought it. And Moses laid them up in the tabernacle of witness; for the Lord had said that He would make to blossom the rod of that man, whom He chose for His high priest. On the morrow, when Moses returned to see the rods, he found that the rod of Aaron for the house of Levi had brought forth buds and blossoms, and had yielded almonds. And Moses brought out all the rods before all the people, and they looked and took every man his rod. And the Lord told Moses to bring Aaron's rod again into the tabernacle to be kept sacred.

And the Lord said to Aaron, that the children of Levi were to do nothing but to take care of the tabernacle; that they were to have no part of the promised land given to them, as their time would be wholly taken up in the service of the Lord; and that, for their support, the rest of the people were to give them a tenth part of their cattle, oil, wine, fruit, and grain.

MOSES AND AARON SIN AT THE ROCK. THE FIERY SERPENTS.

Numbers xx-xxi. 1453-1452 B. C.



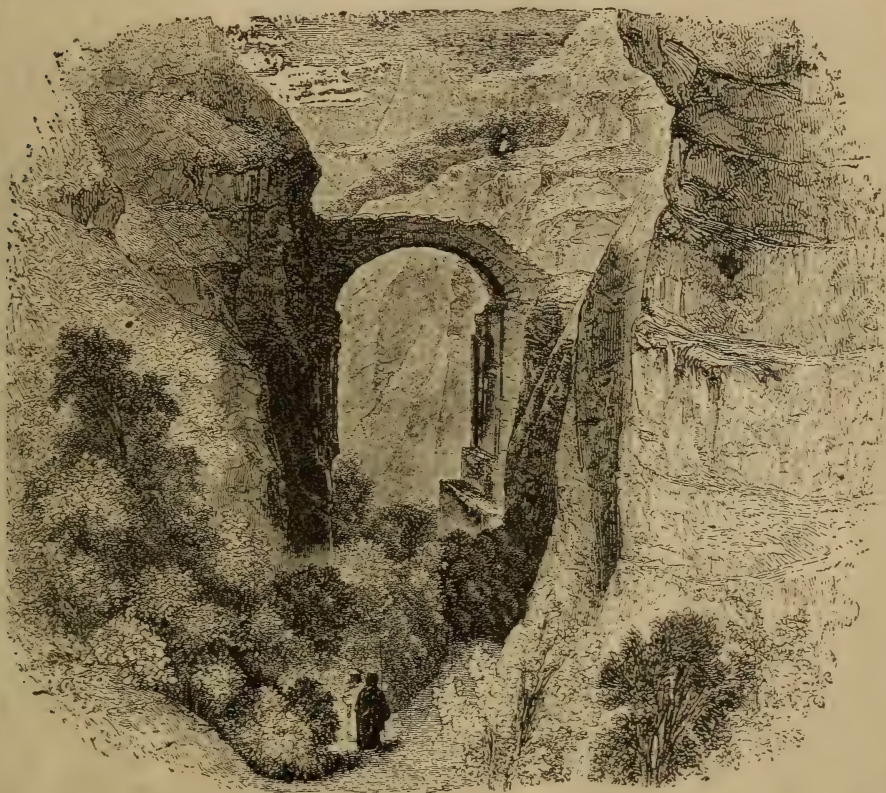
ABOUT eighteen years had passed since God had made Aaron's rod to bloom. At last the people journeyed again, and came into the desert of Zin. In Kadesh, where they stopped, Miriam, the sister of Moses and Aaron, died and was buried.

Now, in this wilderness of Zin there was no water to drink. They grew very thirsty, and came in a body to Moses and to Aaron, saying, Why have ye brought the congregation of the Lord into this wilderness, that we and our cattle should die there? And Moses and Aaron fell upon their faces before the door of the tabernacle. Then the Lord said to Moses, that if he would gather the people together and would smite with the rod the rock that was in front of them, water would pour out of it in abundance. But Moses did not do just as the Lord said, for when he had gathered the people together before the rock, he said to them, Here now, ye rebels; must we fetch you water out of this rock? Then he smote the rock twice; and the water came out abundantly, and the people and their beasts drank. But because Moses and Aaron had disobeyed the Lord in saying to the people, Must we fetch you water out of this rock? and because they thus had made the people think that they, and not the Lord, had brought the water forth from the



rock, the Lord punished them for their disobedience and pride, by telling them that they should not bring the children of Israel into the promised land, but that they should die in the wilderness.

After this Moses sent messengers to the king of the Edomites, who were the descendants of Esau, asking him to allow the Israelites to pass through his country. Moses promised that the people would keep on the king's highway, and would not wander through the fields or in the vineyards, nor drink the water of the wells.



THE DEFILES OF EDM.

But the king refused to allow them to pass through, and he marched out with a large army to turn them back if they tried to do so. Therefore they went another way, and came to Mount Hor.

And there the Lord said to Moses and Aaron, that Aaron would die; for neither he nor Moses were to enter into the land which the Lord would give to the children of Israel, because they disobeyed God's word when they brought water out of the rock. And the Lord said, Take Aaron and Eleazar his son, and bring them up unto Mount Hor: and



strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. And Moses did as the Lord commanded: and they went up into Mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount; and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they mourned for him thirty days.

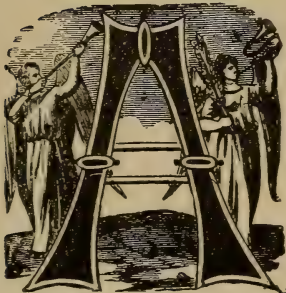


AARON AND ELEAZAR.

While the children of Israel were journeying from Mount Hor by the way of the Red Sea, they became much discouraged because of their difficulties. They found fault, because they loathed the manna God sent, and wanted bread and water. Then the Lord punished them for their wickedness in not taking with gratitude what He gave them, by sending fiery serpents among them. The people were bitten by these poisonous serpents, and many died. Therefore, the people came to Moses, and told him that they had sinned in speaking against the Lord, and they besought him to pray to the Lord to take away the serpents. And Moses prayed for the people. Then the Lord said to Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses did so, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

BALAAM. THE ISRAELITES AT THE JORDAN.

Numbers xxii-xxxv. 1452 B. C.



AND the children of Israel came into the plains of Moab. Now Balak was the king of the Moabites. He was afraid of so many strangers coming into his land. He feared they would eat up or destroy everything he had. There was a prophet in that country, called Balaam. And Balak sent messengers to him, beseeching him to come and curse the Israelites; for Balak thought that if Balaam should curse them, great evil would come on them. And Balak sent gifts by the messengers to Balaam, and promised to promote him to very great honor and to do anything that Balaam might ask of him, if only Balaam would come and curse the children of Israel.

At first Balaam would not go, but after two days he rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went; and the angel of the Lord stood in his way, as he was riding upon his ass. The ass alone saw the angel standing in the road, with a drawn sword in his hand; and the ass turned aside and went into the field; and Balaam struck the ass, to turn her back into the road. But the angel then went on further and stood on a portion of the path that passed through a vineyard, where there was a wall on each side of the path. And when the ass again saw the angel, she shied against the wall, and crushed Balaam's foot. Then he struck her again. And the angel



BALAAM MEETS THE ANGEL.

went further, and stood in a narrow place, where there was no chance to turn either to the right hand or to the left. And when the ass saw the angel, she fell down under Balaam. This made him angry, and he beat the ass with his staff.

Then the Lord opened the mouth of the ass, and she said to Balaam, What have I done unto thee, that thou hast smitten me these three times? And Balaam said, Because thou hast mocked me. I would there were a sword in mine hand, for now I would kill thee. But the ass said to him, Am I not thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, No. Then the Lord opened the eyes of Balaam, and he saw the angel standing in the way, and his sword drawn in his hand; and he bowed down his head, and fell flat on his face. And the angel said to him, Why hast thou smitten thine ass these three times? behold I

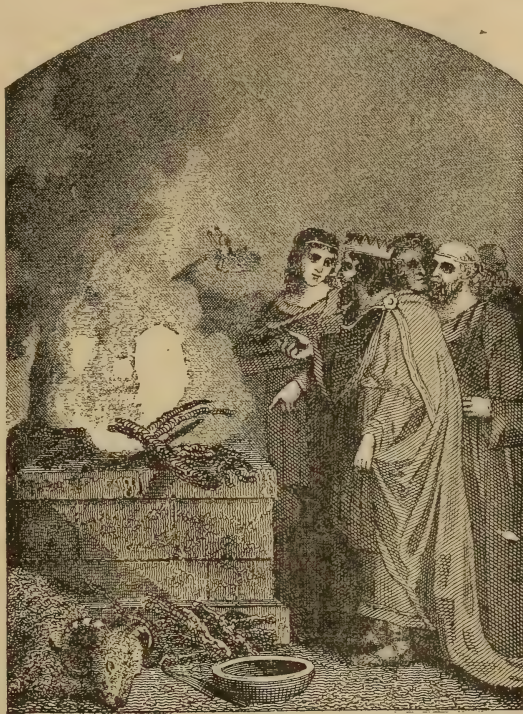


went out to withstand thee, because thy way is perverse before me; and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I would have slain thee, and saved her alive. And Balaam said to the angel, I have sinned; for I did not know that thou stoodest in the way against me. Now, therefore, if it displease thee, I will go back again. And the angel said to him, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

When Balak heard that Balaam was coming, he went out to meet him, and asked him why he had not come sooner, to curse the Israelites and to receive his reward for so doing. And Balaam answered that he

had no power either to curse or to bless the Israelites, but that he must speak what God should put in his mouth to say.

On the next day, Balak took Balaam up on the high place of Baal from which he could see all the children of Israel as they lay encamped in the plain below. And at Balaam's command, the king built seven altars on which they sacrificed oxen and rams. Then Balaam went aside by himself to hear what the Lord might say to him. And the Lord met him, and told him what to say. Then he returned to Balak and to the princes of Moab, who were waiting by the altars. But instead of cursing the Israelites, Balaam blessed them, as the Lord had commanded him; and he said, How shall I curse those whom God hath not cursed? How shall I defy whom God hath not defied? Balak was disappointed, but he thought that perhaps the next time Balaam might curse the Israelites. So he took him to the top of Mount Pisgah, and built seven altars there, and they sacrificed, as before. Balaam ought not to have gone with the king the second time, because the Lord had plainly told him that he should not



BALAK'S SACRIFICE.

curse the children of Israel. But Balaam wanted the riches that the king had promised to him if he would curse them, and he wickedly thought that God might change His mind. When Balaam went aside this time the Lord spoke sternly to him, saying, God is not a man, that He should lie, neither the son of man, that He should change His mind. Then Balaam went back to the altars, and told the king what God had said.



MOUNT PISGAH.

And still Balak would not let Balaam go, but he took him on the top of another mountain, Mount Peor. And there, as before, he built seven altars, and they sacrificed a bullock and a ram on each altar. But Balaam did not go off alone this time, for he saw that it pleased the Lord to bless Israel. And when he began to speak, the spirit of God came upon him, and for the third time he blessed the Israelites.

Then Balak became very angry, and he commanded Balaam to go home without any reward. But before Balaam started, he told the king that sometime the Israelites would come against his kingdom, and utterly destroy it. Then he rose up, and returned to his own home, and Balak also went his way.



BALAK AND BALAAM ON MOUNT PEOR.

When Balaam saw that the Lord would not let him curse the children of Israel, he thought of another way to hurt them. He counselled the Moabites to invite the Israelites to come among them, and to sacrifice and feast with them, and to bow down to their gods. Now Balaam knew well that if the Israelites should do so, they would be punished by God for disobeying the first and the second commandments. So the Moabites called the children of Israel to their sacrifices and feasts. And some of the people went over and ate with the Moabites, and worshipped their idols. Then the Lord sent a plague among them as a punishment for their sin, and twenty-four thousand of them died.



THE ISRAELITES GOING TO THE MOABITES.

After the plague, the Lord commanded Moses and Eleazar, the son of Aaron, to number the people, from twenty years old and upward, as many as were able to go out to war. When Moses and Eleazar had done so, they found there were six hundred, one thousand, seven hun-

dred thirty men. And of the Levites there were twenty three thousand males from a month old and upward. But among all these there was not a man of them whom Moses and Aaron had numbered in the wilderness Sinai, except Caleb and Joshua. For the Lord had said that all except these two good spies should die in the wilderness.

The children of Israel were again drawing near to Canaan. And the Lord told Moses to go up on Mount Abarim or Pisgah, that he might see the promised land. And when he had seen it, he would die, as Aaron had died, because they had sinned in the desert of Zin, when the Lord brought water out of the rock. And Moses asked the Lord to name another man to lead the children of Israel. And the Lord commanded Moses to bless Joshua, and to make him the leader in his place. And Moses did so.

Then the Lord commanded Moses to give the people laws about the sacrifices, feasts and vows. After these were given by Moses, the Lord commanded him to make war against the Moabites and Midianites, because they had hurt the children of Israel by tempting them to disobey Him. And Moses sent a thousand of each tribe to the war. And they slew the kings, and all the people, except the female children. And Balaam, also, they slew with the sword. They burned their cities and all their castles. And the officers and captains came to Moses and said that they had counted their soldiers, and not one of their men had been killed in the battle. Therefore they brought all the jewelry, that they had taken as spoil from the Midianites, as an offering to the Lord. And Moses and Eleazar the priest took the gold from them, and brought it into the tabernacle as a memorial for the children of Israel before the Lord.



THE ISRAELITES WANDERING IN THE WILDERNESS.

And the children of Israel, after wandering in the wilderness for forty years, until of all those who came up out of Egypt only Moses, Caleb and Joshua were yet living, at length came to the bank of the River Jordan. While they were waiting there, the two tribes of Gad and Reuben came to Moses and Eleazar, and asked that the land of Gilead, where they then were, be given to them, for they had large flocks, and this was good pasture land, and they did not wish to cross over the Jordan into Canaan. And Moses replied to them, Shall your brethren go to war, and shall ye sit here? Why do you discourage the children of Israel from going over into the land which the Lord hath given them? But they said, We will build sheepfolds here for our cattle, and cities for our little ones; but we ourselves will go ready armed before the children of Israel,

until we have brought them unto their place. Then Moses told them that if they would do as they promised, and send armed men to help the Israelites drive out their enemies from Canaan, he would let them settle in the land of Gilead as they asked. And Moses told the elders of the tribes of Israel what he had done. So the tribes of Gad and Reuben, and with them half of the tribe of Manasseh settled in the land of Gilead.

And the Lord spoke unto Moses in the plains of Moab, by the Jordan near Jericho, saying, Speak unto the children of Israel, and say unto them, When ye have passed over Jordan into the land of Canaan, then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and wholly tear down all their high places. And ye shall dwell in the land, for I have given you the land to possess it. And ye shall divide the land



THE LAND OF GILEAD.



FLEEING TO THE CITY OF REFUGE.

by lot for an inheritance among your families, and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance; according to the tribes of your fathers ye shall inherit. But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, that I shall do unto you, as I thought to

do unto them.

Then the Lord named to Moses the borders of the land in which the Israelites were to live, and gave him the names of the princes of the tribes,

who were to divide the land. And the Lord said that the people should give the Levites forty-eight cities in which to live. Of these, six were to be cities of refuge, three on each side of the Jordan. If any one, either an Israelite or a stranger, accidentally killed any person, he could find safety from his enemies in one of these six cities of refuge, until he should be tried by the congregation.

FOR OLDER BOYS AND GIRLS.

THIS striking story teaches us, as its main truth, not to tamper with conscience. An angel adversary is this conscience flashing before us some great word of God, forbidding us to do what we are bent on doing. Well for us if at the sight of that glittering sword, we bow down and say, I have sinned.

Balaam's endeavor was not to please God, but to please self without displeasing God. He wanted to pursue his own ends so far as was consistent with his duty. But he was not content with finding out what was God's will, he attempted to change it. His asking twice was tempting God.

We learn from this story how vain are good wishes when separated with good actions. "Hell is paved with good intentions." We must live the life of the righteous if we would die the death of the righteous.

Balaam was half converted, and therefore he was not converted at all. He would not wholly part with his besetting sin, and so it mastered and destroyed him. He would not serve God more than he thought he need, and so he ended in deadly opposition to God. He seduced others from the service of God, and so soon as he had finished his work of evil, lost his life and his soul.

His besetting sin was that of covetousness. It was the greed for gold, which is one of the crying sins of our age. God ranks covetousness with the sin of idolatry, the most deadly of all sins. Beware of covetousness which is idolatry, needs to be written over the doors of multitudes of our business houses.

They that will be rich (by honest or dishonest means) will surely fall into a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money (the inordinate, selfish love) is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee from these things.

THE DEATH OF MOSES.

Deuteronomy i-xxxiv. 1451 B. C.

HEN Moses told the children of Israel while they were still on the bank of the Jordan, waiting to cross over into the promised land, a great many things about what they had done, and would still have to do. He showed them how the Lord had led and blessed them during the forty years of their wandering in the wilderness. He told them how the Lord had helped them to win the victory over Og, the king of Bashan, and to destroy all the people of his kingdom. He told them over again the ten commandments which the Lord gave to them on Sinai. He commanded the people to remember the words which he spoke to them that day. They were to teach these words to their children, and they were to talk of them when sitting in their houses and when they were walking, in the evening and in the morning. When the Lord should give them great cities which they had not built, and houses full of good things which they had not filled, and wells which they had not dug, vineyards and olive trees which they had not planted, then they were to be careful not to forget the Lord who brought them out of the land of Egypt.

Moses told them that they were to destroy all the people then living in Canaan; that they were not to live with them nor to worship their idols, but were to burn all their graven images. They were to remember how the Lord had cared for them during their long wandering: how He had fed them with manna; how their clothing had not grown old, nor their feet sore during the forty years. The Lord would bring them into a good land, of brooks of water and of fountains; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of olive oil, and honey; a land where they should eat bread without scarceness, and where

they should have everything they needed; a land where they should find iron and copper in the stones and hills. When



A LAND OF BARLEY.

they should have all the food they wanted and large houses, when their herds and flocks should grow and increase in number, and when all that they had should be multiplied, then they were not to be proud and forget the Lord their God, for if they should forget Him, and worship other gods, He would destroy them as He had destroyed their enemies. But if they would love the Lord their God, and serve

Him with all their heart and with all their soul, then the Lord would give them rain in due season, that they might gather in their corn, their wine, and their oil. And He would make the grass grow in the fields for their sheep and their cattle.

The children of Israel were not to offer sacrifices on the altars of the Canaanites, for these altars were to be destroyed with the idols. When they had driven out their enemies, and were at peace, the Lord would choose a place where they were to set up the tabernacle. To this holy place the people were to bring their burnt offerings and their sacrifices. If any man should try to lead away one of them to the altars of other gods, that man should be stoned to death by the people.



WHEAT AND OIL.



GRAPES AND POMEGRANATES.

And when they had come into the promised land, each man was to take the first of all the grain and all the fruits that grew in his fields, and put them in a basket, and bring them to the tabernacle. And the man should say to the priest at the tabernacle, I have brought the first fruits of the land, which thou, O Lord, hast given me. And the priest was to take the basket from the man's hand, and set it down before the altar of the Lord. The priests were to have these things for their own use. And besides these

things, which were to be brought each year, the priests were to have the first of the fleece of the sheep, and a part of the oxen and sheep, that should be brought for sacrifice.

Moses also told the people, that when they crossed the Jordan, they must set up great stones, and cover them with plaster. And on these stones they must write very plainly all the words of the law that God had given them. Then they must build an altar of whole stones there, and sacrifice to the Lord.

Then Moses said that if the children of Israel would obey the Lord,



He would set them above all the nations of the earth; He would bless their cities and fields, their grain and fruits, and their flocks and cattle. Their enemies would flee before them in fear. And all the nations of the earth

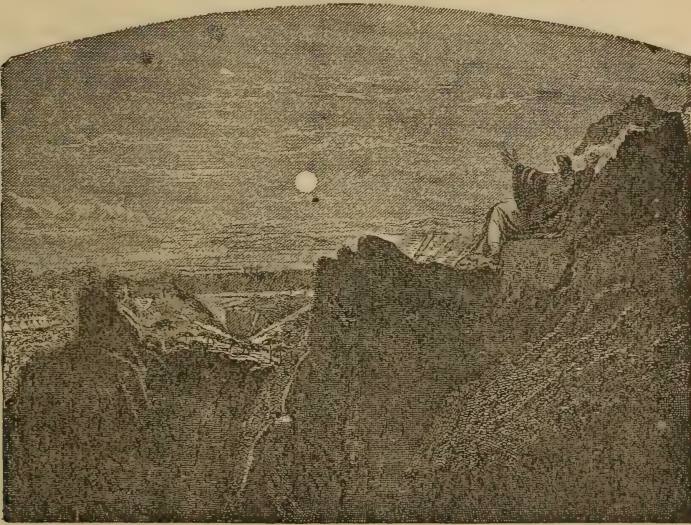


should see that they were the chosen people of the Lord. But if they would not listen to the voice of the Lord, then curses should come upon them. The Lord would send plagues and sickness among them. He would bring a fierce nation against them from other lands as swift as an eagle. This nation would fight against them and take their grain, sheep and cattle, and at last carry them, their wives and their children away to a far country, where they would be sold as slaves, and would worship idols of wood and stone. But if they would repent, and obey the Lord again, then He would bring them out of their bondage, and bless them, and make them a large and happy nation.



MOSES BLESSING THE CHILDREN OF ISRAEL.

At last Moses said to the children of Israel, I have set before you this day life and good, and death and evil, therefore choose life, that both you and your children may live. I am a hundred and twenty years old this day. The Lord hath said to me, Thou shalt not go over this Jordan. The Lord thy God will go over before thee, and He will destroy these nations from before thee, and thou shalt possess them; for the Lord thy God doth go with thee; He will not fail thee, nor forsake thee. And Moses called Joshua to him, and said to him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord doth go before thee; He will be with thee, He will not fail thee, neither forsake thee.



MOSES VIEWING THE PROMISED LAND.

And Moses wrote down these laws in a book, and gave it to the priests, the sons of Levi, to put in the side of the ark which they carried. And he commanded the priests and elders, at the end of every seven years, to gather all the people together, the men, the women, and children, and strangers, and to read these laws, so that all Israel might hear them, and learn to obey the Lord. Then Moses took Joshua with him into the tabernacle, and the Lord appeared to them in a pillar of cloud, and He made Joshua the leader of the people in the place of Moses. And the Lord commanded Moses to write down a song which the Lord gave him, and to teach it to the children of Israel, that they might sing it in praise of Him. And Moses did so.

Then, after blessing the children of Israel, Moses went up from the

plains of Moab to the mountain of Nebo, up to the top of Pisgah, as the Lord had commanded. And the Lord showed him all the promised land of Gilead and Canaan, and said to him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses died there, and the Lord buried him in a valley in the land of Moab; but no man knows the place where he was buried. Moses was a hundred and twenty years old when he died. Even then he was as strong and his eyes were as bright as in his youth. And the children of Israel wept for Moses thirty days.

And Joshua, the son of Nun, was filled with wisdom, for Moses had laid his hands upon him. And the people obeyed him, and did as the Lord commanded Moses. But they never again had a prophet with whom the Lord talked face to face as He did to Moses, or through whom the Lord worked such wonders as He did through Moses, in bringing them up out of the land of Egypt, and in leading them through the wilderness to the promised land of Canaan.

FOR OLDER BOYS AND GIRLS.

THIS glorious leader and law-giver of men must ascend Mount Nebo to die there. It seems sad to think Moses should not lead the children of Israel into the Promised Land. He was not permitted to do this because of that one act of rebellion in smiting the rock. It shows how one act may darken the whole of man's earthly hopes, how the subtle influence of one act of disobedience may pervade with its gloom the whole of a man's history, and cause his holiest efforts to fail just when they seemed about to succeed.

But Moses' life was not a failure. The purpose he wished to carry out was to be accomplished by Joshua. That life of his had inspired a man to catch his spirit and finish the work he had begun. There is thus a spiritual connection between men. One age is joined by bonds of influence to another. Man is thus bound forever to future generations.

God gave great honor to his chosen servant. The Lord buried him. He hid the grave of Moses that the people might have before them the man himself. It is an easier thing to revere the dust than to follow the example. The Lord buried him that the people might not be tempted to worship at the grave of their hero, but to lift up their hearts to the living God, whose commandments Moses had so faithfully taught them.

JOSHUA SENDS SPIES.

Joshua i-ii. 1451 B. C.

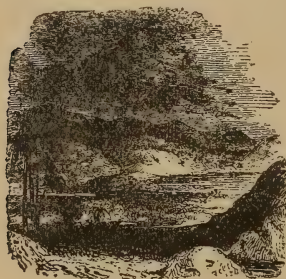
OW, after the death of Moses, the Lord spake unto Joshua, the son of Nun, saying, Moses my servant is dead. Now, therefore, arise, go over this Jordan, thou and the children of Israel, unto the land which I do give to them. Be strong and of good courage, do not be afraid. Do all the things that are written in the book of the law that I have given you. Then you shall prosper and have good success.

Then Joshua commanded the officers of the children of Israel to go through the host, or camps, of the people and tell them to prepare food to take with them, for in three days they were to pass over Jordan, and possess the land which God had given them.

And Joshua sent two men to go as spies and look at the land and the city of Jericho, and to come back and tell him how it looked to them. And they went into the city of Jericho, which was in the land of Canaan, across the river Jordan. And they stopped at the house of a woman called Rahab. And the king of Jericho heard that these two men were at her house, and he sent word to bring them out, for they were spies. But the woman told them to get on the flat roof of her house. And then she took stalks of flax and put over them so they could not be seen. Then the king's servants, supposing they were gone toward the ford of the Jordan, went after them. As soon as these soldiers were gone, Rahab went up to the men, and said to them that she knew that the Lord had given the children of Israel the land, and that the people were afraid of them. For, she said, we have heard how the Lord dried up the Red Sea for you when you came out of Egypt, and how He gave you the victory over your enemies. Then she earnestly asked the men to promise that as she had shown kindness unto them, they would show kindness to her and to her family, and not let any of them



be put to death when the children of Israel should come into the city. And the men told her that they would do what she asked, if she would



THE BORDERS OF JERICO.

not let any one know who they were. Then they gave her a large scarlet thread, and told her to bind it in the window, so it could be seen by the children of Israel when they entered Jericho. And then no harm should



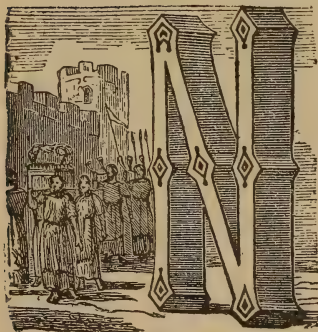
RAHAB AND THE SPIES.

come to any one who was in the house.

Then she took a strong cord and tied it in the window of her house, which was built on the wall of the city. Then she let down the two men outside of the wall, for they did not dare go through the gates, because they were watched by the king's soldiers. So the two men fled to the mountain which was near the city, and there they hid for three days. Although the messengers of the king hunted for them, they could not find them. Then when their pursuers had returned to the city, the two men crossed over the river Jordan again, and told Joshua all they had seen, and heard, and done.

THE CROSSING OF THE JORDAN AND THE SIEGE OF JERICO.

Joshua iii-iv. 1451 B. C.



OW after this report of the spies, Joshua was up early in the morning and the people with him, and came to the banks of the Jordan. And Joshua told the people to make themselves ready, for the Lord would do wonders for them the next day. And he told them that they were to cross over the Jordan, and he showed them how they were to go over. The priests were to take the ark of the covenant, which was carried by long poles put through rings on its sides, and go with it

before the people. As soon as their feet should stand on the brink of the river, the waters would cease to flow, and would stand up like a wall on their right hand. Then they were to stand in the middle of the dry river





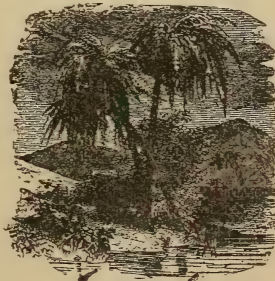
bed, and the people were to go by them on the other side. Just as Joshua said, it came to pass. On the next day the priests bore the ark in front of the children of Israel. As soon as the feet of the priests touched the river's brim, the waters stood up like a wide and high rock. Then the priests went into the middle of the dry river bed, and stood there with the ark until all the people had crossed over. Forty thousand armed men of the children of Reuben, and of Gad, and half the tribe of Manasseh, passed over the



CROSSING THE JORDAN.

river, also, to help their children fight their enemies as they had promised Moses they would do. Then, when all the people had passed over, the priests with the ark came out from the river bed. As soon as they were on the other side, the great river rolled on once more. Then Joshua commanded twelve large stones, which had been taken out of the bed of the river, to be set up to mark the place where the people entered the land of Canaan.

And the children of Israel encamped in Gilgal, which was in the plains of Jericho. Then the manna, with which they had been fed for forty years, stopped coming down from heaven, for the people found plenty of corn, which they parched and ate for food. Besides this, they had a great deal of fruit, which the land of Canaan produced.



GILGAL.

And as Joshua was looking at the great high walls of Jericho, outside of the camp, he saw a man standing before him, with a sword in his hand.



THE CAPTAIN OF THE LORD'S HOST.

And Joshua went to him and said, Art thou for us or for our enemies? And the man said, Nay, but as captain of the Lord's host (or army) am I come. And Joshua fell on his face and worshipped him, saying, What saith my Lord unto his servant. For this was the same Divine Being who had appeared to Abraham at his tent, and to Lot in Sodom, and to Jacob at Peniel, and to Moses at the burning bush. And He said to Joshua, Loose thy shoes from off thy feet, for the place whereon thou standest is holy. And Joshua did so. Then the Lord told Joshua how he was to take Jericho. Although the city had high walls around it, and the gates were all shut fast, the children of Israel

were to go into it. And this was the way to go into the city, Joshua and all the soldiers among the people were to walk round the city once every day for six days, carrying the ark with them. And seven priests were to bear before the ark seven trumpets, made of rams' horns. On the seventh day they were to walk around the city seven times, and the priests were to blow the trumpets. And when the people should hear a long blast on the trumpets, they all were to give a great shout. And then the wall of the city would fall down flat, and the people were to go up into the city.



THE CAPTAIN OF THE LORD'S HOST.



THE FALL OF JERICHO.

Then the people did as the Lord had commanded. On each of the six days they marched round the city once. First came the armed men, then the priests that blew on the trumpets, followed by the ark, and behind it all the people of Israel. And no one of them except the priests made a sound, or spoke a word. But on the seventh day they rose early in the morning, and marched around the city seven times. At the seventh time Joshua said to the people, Shout, for the Lord hath given you the city. And the city



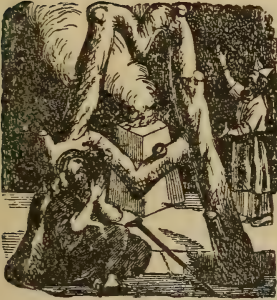
SAMSON.

shall be destroyed: only Rahab and all that are with her in the house shall live, because she hid the spies. But all the silver and gold, and vessels of brass and iron, are to be given to the Lord.

So the people shouted when they heard the sound of the trumpets. And as the shout went up, the great wall of Jericho fell down flat. Then the men went up into the city, and took it. They put to death all the people and all the animals in the city, except Rahab and those with her. And they burnt the city and all that was in it. But the gold and silver, and the vessels of brass and of iron, were put in the treasury of the house of the Lord. So the Lord was with Joshua, and his fame went through all the country.

THE SIN OF ACHAN.

Joshua vii-ix. B. C. 1451.



AFTER the fall of Jericho, Joshua sent spies to another city of Canaan, called Ai. They came back, and told him that there were only a few of the enemy in Ai; they said that about two or three thousand men could easily take the city. So Joshua sent up only three thousand men. But when they met the men of Ai in battle, they became afraid and fled. And about thirty-six of them were killed.

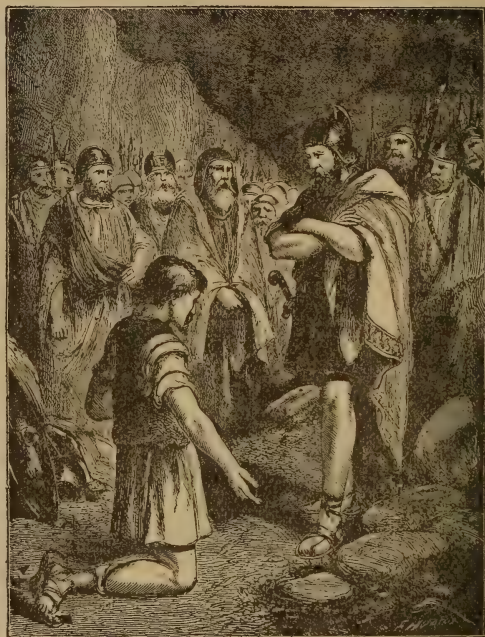
Then Joshua and the elders lost heart. They bowed down before the ark until evening. For they feared that, when the Canaanites should hear how the Israelites had fled before the men of Ai, the Canaanites would come against them from all sides and kill them. But the Lord told Joshua that the children of Israel were not able to take Ai, because one of their number had sinned. This man had not given all the gold and silver that he had taken in Jericho, to the treasury of the Lord. He had kept it for his own use. The Lord said, he and all that belonged to him must be put to death. If this were not done, the Israelites would not be able to stand before their enemies, but would be driven back by them.



ACHAN'S TENT.

So, on the next morning, Joshua did as the Lord commanded. He called together the children of Israel. Then the Lord showed him the

man who had sinned. His name was Achan. Joshua told him to confess what he had done. Then Achan said that he had taken gold and silver and fine clothing from Jericho, and had hidden them in the ground under his tent. So Joshua sent messengers to his tent. And they found the gold and silver and clothing, and brought them to Joshua, and laid them out before the Lord. Then Joshua and the people took Achan, his sons and daughters, and all that he had, and brought them into a valley. And there the people stoned them, and then burned them to death. Over Achan's body they raised a great heap of stones. And the name of the valley was called Achor, which means trouble.



ACHAN CONFESSING HIS SIN.

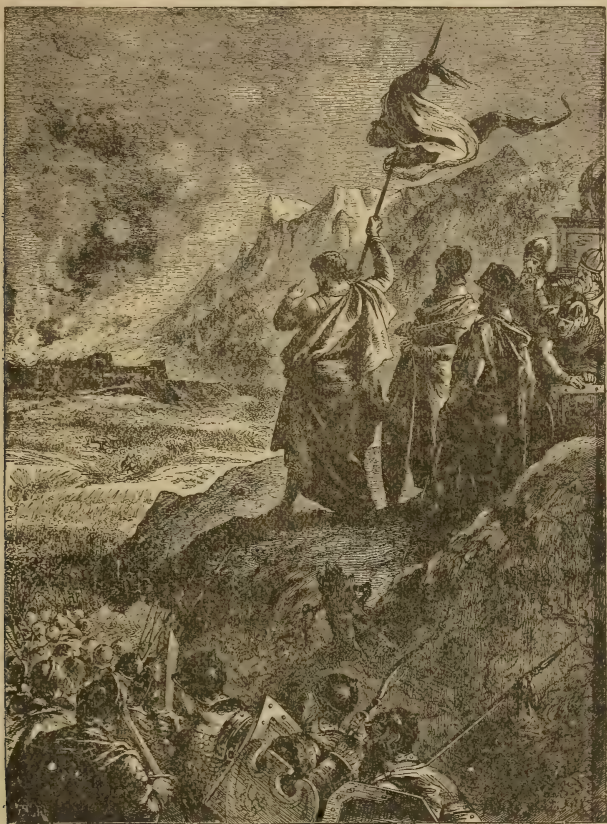
Then after Achan had been punished for his sin, the Lord said to Joshua, Fear not; take all the people of war with thee and go up to Ai, for I have given into thy hand the king of Ai, and his people, and his city, and his land. And thou shalt do to Ai and her king as thou didst unto Jericho and her king; but this time the people shall keep the gold and silver and the cattle for themselves.



THE DESTRUCTION OF AI.

So Joshua arose, and all the people of war with him, to go up against Ai. And Joshua chose out thirty thousand brave men, and sent them by night around behind the city. He told them to lie in wait there, where the people of Ai could not see them. And that night he led the rest of the army into the valley near Ai. Early in the morning, when the king of Ai woke, he saw the children of Israel in their tents near the city. Then he called together his army, and marched out against them.

But they made him think they were very much afraid of him, and they began to run away towards the wilderness. Then all the people of Ai went out of the city to follow the Israelites. When they had gone, those men of Israel who had been hiding behind Ai, ran into the city, and set it on fire. Then they did not know which way to flee, for Joshua and his men had turned, and were coming against them in front; and the men who had set the city on fire were behind them. So they were all put to



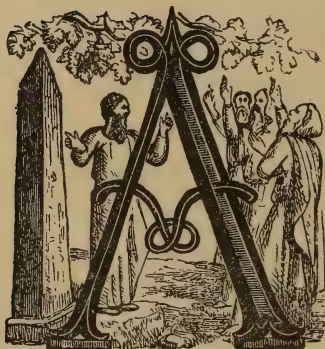
THE CAPTAIN OF AI.

death. But the gold and silver, and the cattle, that had belonged to the people of Ai, the children of Israel kept for their own use, as the Lord had commanded.

Then Joshua built an altar of whole stones on Mount Ebal. And on these stones he wrote all the laws that Moses had given to the children of Israel from the Lord. And afterward he read all the laws aloud to the people, as Moses had commanded to be done.

JOSHUA DIVIDES CANAAN AMONG THE TRIBES. HIS DEATH.

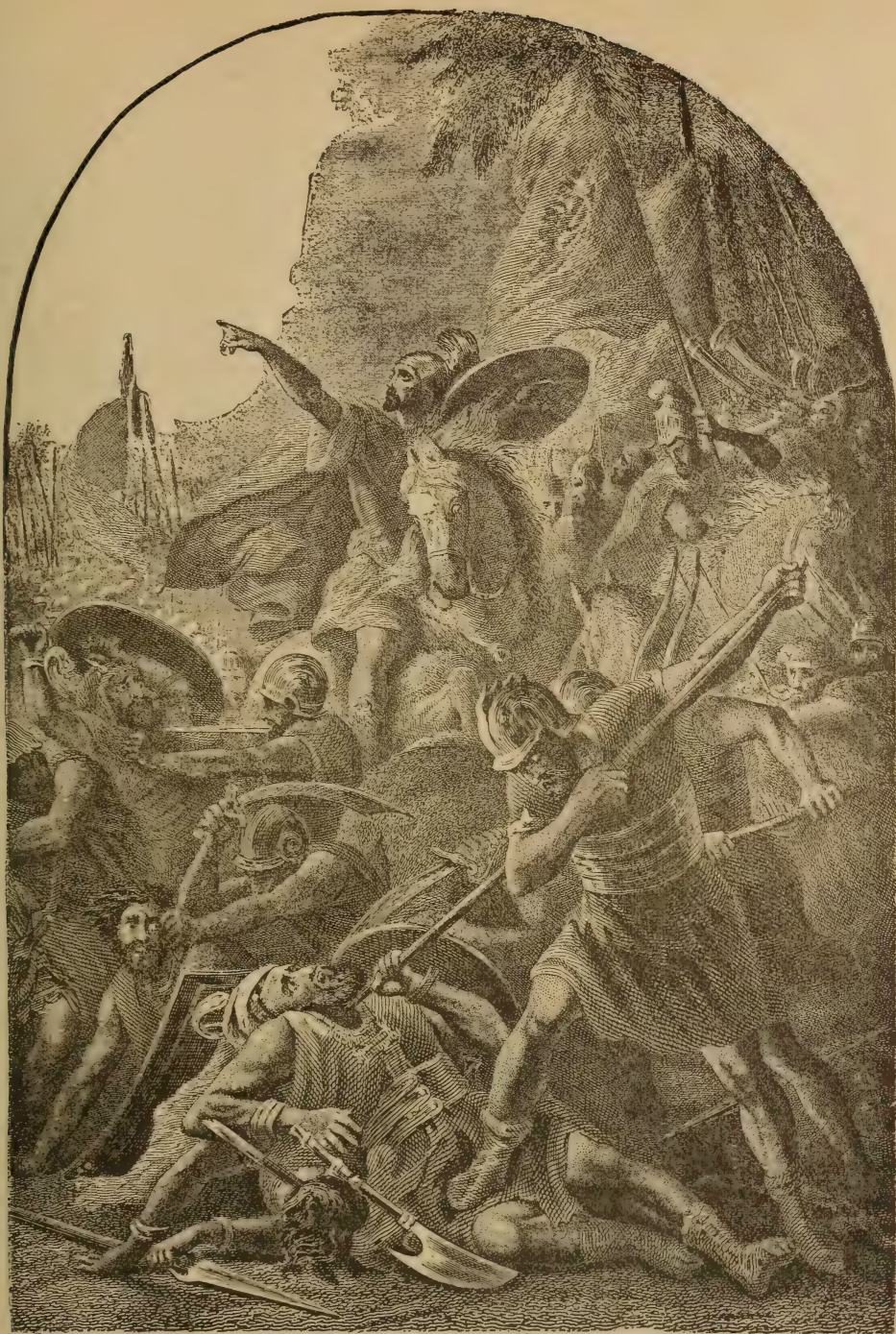
Joshua ix-xxiv. 1451-1427 B. C.



ND there was not far from Ai another city, called Gibeon. When the people, who lived there, heard what Joshua had done to Jericho and to Ai, they were afraid he would kill them, also. But they thought that if they could make Joshua believe they lived far away, he might promise to spare them. So some of them came as messengers to him. They wore old clothes and worn out shoes; they carried old sacks and old torn wine bottles on the backs of their asses; and their bread was dry and mouldy. They said to Joshua that they had come from a far country to make peace with him; they had heard how strong the children of Israel were, and they wanted to be their friends. They showed Joshua their old wine bottles and their mouldy bread, and they told him that these were all new when they had started from their homes, but that they had grown old because of the long journey.

Then Joshua and the elders believed their story, and made peace with them, and promised to let them live. But after three days the people of Israel learned the truth, that Gibeon was near by. Then they were angry, because the people of Gibeon had told a lie to them. But Joshua and the elders would not kill them, because they promised to let them live. Still, as a punishment for their sin, Joshua told them they would always have to cut the wood and draw the water for the tabernacle.

After this, five kings of the Amorites came together against the people of Gibeon, because they had made peace with the Israelites. Then the men of Gibeon sent quickly to Joshua for help. And the Lord told Joshua to go with all his men of war; He said that He would aid them. So Joshua led his army to Gibeon. Then they went out against the armies of the five kings, and drove them back. As they fled, the Lord made great hailstones fall on them, so that more of them were killed by the hailstones than by the swords of the Israelites. But while the Israelites were still following them, night began to come on. Joshua feared the darkness would put an end to the killing of the enemy. So he commanded the sun and moon to stand still, that the Israelites might see to finish the fight. Then the Lord made the sun and moon stand still about a day. And a day like that there never was before, and there never has been



since. So Joshua killed all of the enemy but a few, who shut themselves up in walled cities. And he found the five kings hidden in a cave, and he put them to death, also.

At this time Joshua fought with many other kings, and he put them and all their people to death, but he burned none of their cities, except Hazor. And all the gold and silver, and the cattle of these cities the children of Israel took for themselves. But after fighting for five years, they grew weary and rested, although they had not yet made all of Canaan their own. Joshua was growing old. He had not the strength to lead them longer in war. Then the Lord told Joshua what land had not yet been taken, and He commanded him to divide all the land by lot among the nine tribes, and the half tribe. The other two tribes and half tribe had their land already, which Moses had given to them before the people had crossed the Jordan.

Then Joshua gave land to the tribes of Judah and Ephraim, and to the half tribe of Manasseh. But he did not know enough about the rest of the land to divide it up, for the Israelites had not yet been over it. Now the people were gathered together at Shiloh, where they had set up the tabernacle. And Joshua commanded each of the seven tribes that were still without land to choose three men from their number. These twenty-one men were to go as spies through the land. They were to write down in a book what they saw, and then come again to Joshua. Then they were to choose by lot the land that they liked best for their tribes.

So the spies were sent, as Joshua had commanded. And when they had come back, he cast lots for them before the Lord. And then he gave to each tribe, in the order of its lot, the land that its spies chose. After this, the people gave Joshua a city in Mount Ephraim, for which he had asked them, according to the word of the Lord. Then they named the six cities of refuge, three on each side of the Jordan, in which any one who killed another without meaning to do so, might find safety until he could be tried by the people. These six cities with forty-two others were given to the Levites to dwell in, as they had no land given to them.

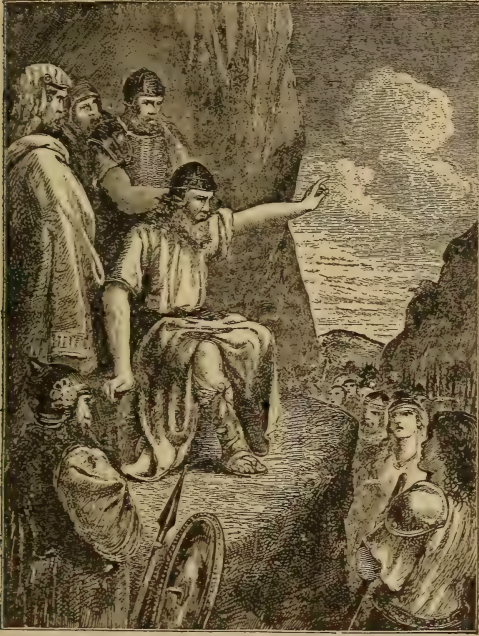


THE TWO AND A HALF TRIBES GOING BACK.

Then Joshua called to him the tribes of Gad and Reuben, and the half tribe of Manasseh, and told them that they had faithfully kept the promise they had made to Moses, when he had given them the land of Gilead east of the Jordan. And now that they had helped the rest of the children of Israel to clear Canaan of their enemies, they might go back to their

wives and children whom they had left on the other side of the Jordan. Joshua told them not to forget the Lord, but to love and serve him with all their heart. Then he blessed them, and sent them away with all the gold and silver, and brass and iron, with the fine clothing and the cattle they had taken in war. And he told them to divide their riches with their brethren.

Then they went away to their homes. And when they had come to the bank of the Jordan, they built a great altar there, not that they might offer sacrifices, for the Lord had commanded that sacrifices should be



JOSHUA TALKING TO THE PEOPLE IN HIS OLD AGE.

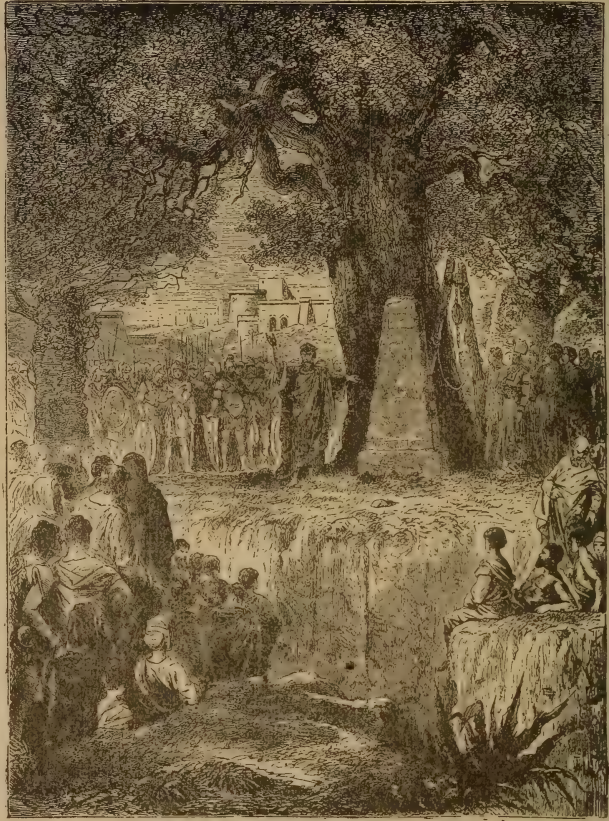
offered in one place only, and that place was Shiloh; but they built it that it might stand there as a sign in the time to come of their love for the Lord and for rest of the Israelites. But the other tribes did not know why the altar had been built, and when they heard of it, they were very angry, and wanted to war against these two tribes and half tribe. So they sent Phinehas, the son of Eleazar the priest, and with him a prince from each tribe, to ask why the altar had been built. And when they heard that the tribes of Gad and Reuben and the half

tribe of Manasseh had no thought of disobeying the Lord, but were only seeking to praise Him and to bind the other Israelites closer to themselves, then their anger melted away, and they were pleased that the altar had been built. And the altar was called Ed, which means a witness; for it was a witness between them that the Lord is God.

A long time after the Lord had given rest to the children of Israel from their enemies, Joshua called the people together to bless them, for he was old, and he knew he must soon die. He brought before their minds what the Lord had done for them. He told them to take good heed that they always love the Lord, and asked them to promise that they would love and serve Him. Then the people said, We will serve the Lord. And Joshua wrote these words in the book of the law of God, as a cove-

nant with the people; and he took a great stone, and set it up there under an oak, that was near the tabernacle. And Joshua said to the people that the stone should be a witness of the words the Lord had spoken to them, and of their promise to serve Him. Then Joshua let the people go to their own homes.

Not long after these things happened, Joshua died at the age of one hundred ten years. And the people buried him near his city in Mount Ephraim.



THE GREAT STONE RAISED UNDER AN OAK.

And the bones of Joseph, which the children of Israel had brought up out of Egypt, they buried in Shechem, as their forefathers had promised Joseph would be done; for Shechem had belonged to Joseph's father, Jacob, more than three hundred years before. And Aaron's son, Eleazar the high priest, died, and was also buried in Mount Ephraim.



FOR OLDER BOYS AND GIRLS.

GOD buries His workmen but carries on His work. Moses, the meek man, fell through a want of meekness. He must be content with a view of the promised land. Joshua now leads the hosts of Israel into Canaan. The first lesson his life teaches us, is that we must be courageous. If we have gifts we must use them.

"Know thyself"—the maxim of the ancients has great wisdom in it. We must know what our real capacity is, by doing that which we are capable of accomplishing. We can know what we can do, only by the doing.

No one must be forgetful of his christian privileges, of his christian name, of his christian freedom. The keynote of Joshua's life is courage; physical courage, intellectual courage, moral courage. It is the truth of God that makes us strong and brave. God is the strength of our heart and our portion forever. It is one of the striking lessons in this story to see how God in His manifestations to men accommodates Himself to their needs and conditions. He manifested Himself to Abraham a wanderer and a sojourner, as a wayfaring Man. To Jacob just as he was expecting to meet Esau as an enemy, He is the Comforter. To Joshua the soldier, He is the Captain of the Lord's host. Joshua had to do the work of exterminating the Canaanites because their iniquity was full. God knew it would be better for mankind to have them removed. Joshua was therefore God's valiant police officers to effect this needed task. He was not cruel or merciless. He was the executioner under Divine command. God who gave life had the right to take it away.

Rahab comes before us as a singular character. She was artful, she was brave, she was noble, she was mean. But her heart was trembling away towards the star that should come out of Jacob, and the scepter that would arise out of Israel. God uses the most unlikely agents very often for carrying out His designs. And surely there is a diviner duty for men and women, than like the wind to chase the withered leaves of a blighted life along our streets, from our church doors. There is a more manly and womanly work to do than to trample on the faded flowers of our humanity. This ancestress of our Divine Lord pleads in the story of her service to the spies, for the principles of pity, purity, equality and power embodied in the White Cross movement of the age.

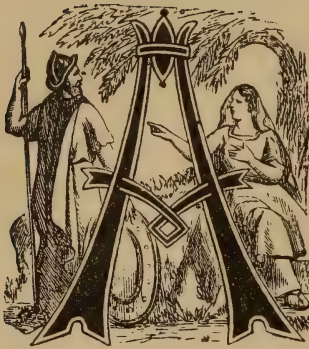
Joshua in brave and faithful words, just before his approaching God, tells the assembled people that national prosperity and national safety depend upon national religion. A Godless and Christless people cannot long continue to enjoy temporal blessings even. Happy is that people whose God is the Lord. Unhappy must be that nation that will not serve and obey God. Disorder, misrule, strife and decay will surely come to it. Joshua led the people forward, and died in triumph and peace in a good old age.

Joshua is a type of our Lord Jesus Christ, as regards his name, for Joshua is in Hebrew what Jesus is in Greek.

Joshua like Christ was chosen not by the will of men, but by the will of God.

THE LORD CHOOSES JUDGES TO RULE OVER THE PEOPLE.

Judges i-v. 1425-1256 B. C.



AFTER the death of Joshua, the children of Israel went on fighting the Canaanites. But they did not drive them all out as the Lord had commanded. Instead of putting them to death, the Israelites made them slaves. Then an angel of the Lord came to the people, and told them they had not obeyed Him. He said that since they had not kept their promise to serve Him, He could no longer help them to drive out their enemies. But He said that the Canaanites would be as thorns in their sides, and would lead the people to worship idols. And when the people heard these words, they wept. And they called that place Bochim, which means weepers.

After a few years all that the Lord had said came true. The people did forsake the Lord, and serve heathen gods, whose names were Baal and Ashtaroth. Then the Lord suffered the Canaanites to make them their slaves. But when the people were sorry for their sins, the Lord again helped them to win in their wars against the Canaanites, and set up judges to rule over them. But whenever a judge died, then the people began to sin again, and bow down to idols. And the Lord gave them fifteen judges in all, and the people were ruled by them for more than three hundred years.

And the first judge was Othniel the son of Kenaz, Caleb's younger brother. He went to war against the king of Mesopotamia, who had made the Israelites his servants for eight years; and he freed them from their bondage. After this the land had rest from war for forty years. Then Othniel died.

After his death the people did wrong again. And Eglon, the king of Moab, came against them, and made them his servants. And they served him eighteen years. But when they cried to the Lord, He made as judge



THE ISRAELITES DRIVING OUT THE CANAANITES.

over them Ehud, one of the tribe of Benjamin. By him they sent a gift to king Eglon. Now Ehud was left-handed. Before he went to the king he hid a dagger under his clothing on the right side. Then he went to the king in his summer parlor, and said to him, I have a message from God unto thee. And Ehud put forth his left hand, and took the dagger from his right side and thrust it into the king's body.

Then Ehud went forth through the porch, and shut the doors of the parlor upon the dead king, and locked them. When Ehud had gone out, the king's servants came; and when they saw that the doors of the parlor were locked, they thought that the king wished to be alone. So they waited as long as they dared, and then took a key and opened the doors; and, behold, their lord was fallen down dead upon the earth. Meanwhile Ehud made his escape, and fled beyond their reach, to the mountain of Ephraim. There he blew a trumpet, and called the people of Israel together, for war. He told them to follow him, and said, The Lord has delivered your enemies, the Moabites, into your hand. And they went down after him, and slew about ten thousand men, all strong, brave soldiers; and they let not one of the Moabites get away from them. After this the Israelites had rest from war for eighty years.

After Ehud, Shamgar was judge over Israel. He slew six hundred of the Philistines, those bitter enemies of the Israelites, with an oxgoad. And the children of Israel did evil again in the sight of the Lord, when Ehud was dead. Then the Lord let Jabin, king of Canaan, come against them, and take them captive. The captain of his host was Sisera. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron, and twenty years he mightily oppressed the children of Israel. About this time, a woman named Deborah, was made judge of Israel. She was the wife of Lapidoth. She lived under a palm tree, near Ramah.

And Deborah sent for a man named Barak, and told him that the Lord God of Israel commanded him to take ten thousand men, and go to war with Sisera, the captain of king Jabin's army. But Barak said he would not go unless Deborah would go with him. Then Deborah said, I will surely go, but the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. Deborah was a

prophetess, therefore she could foretell what would happen. So Deborah went with Barak and ten thousand soldiers, to fight against Sisera with his nine hundred iron chariots, and all the people that were with him.

And Deborah said to Barak, Up, for this is the day in which the Lord hath delivered Sisera into thine hand. So Barak fought against Sisera, and the Lord gave the Israelites the victory, and Sisera got down out of his chariot and fled away on his feet. Barak followed after Sisera's army with his ten thousand men, and put them all to death.



SISERA MEETING JAEI AT THE TENT.

But Sisera ran to the tent of Jael, the wife of Heber the Kenite, because he thought she was friendly to him. And Jael met him kindly, and gave him the shelter of her tent. He said to her, give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink. Then he told her to stand in the door of her tent, and if any one came and asked if there was a man there, to say, No.

Sisera was very weary, and he fell soundly asleep. Then Jael, who was friendly to Israel, took a large nail of the tent and a hammer, and went softly up to him and drove the nail into his temples, so that he died. When Barak came soon afterwards, Jael met him outside of the tent, and said, Come and I will show you the one you seek. And when he looked, behold Sisera lay dead with the nail in his temples. So God conquered Jabin that day, but Barak did not have the glory as Deborah had said; for

a woman's hand drove the nail which killed Sisera, the captain of king Jabin's host. After this victory, Deborah and Barak sang a song of thanksgiving and praise to God. Then the land of Israel had rest from war for forty years.

GIDEON AND THE MIDIANITES.

Judges vi-ix. 1256 B. C.



AFTER this God gave the children of Israel rest from war for forty years. But they began to do evil in the sight of the Lord, and He gave them into the power of the Midianites for seven years. These Midianites took the crops which the Israelites had sowed, also their sheep and oxen and goats, so that they had scarcely anything to eat. The Midianites came like a swarm of grasshoppers on the green fields, and left nothing but the dry ground when they went away. The children of Israel had to flee from their homes, and hide in dens and caves of the rocks. Then they were sorry for their sins, and cried unto the Lord to save them. And God, who always hears the cry of those who truly come to Him for pardon, promised through a prophet whom He had sent to warn them of their sins, that He would grant their prayer.

Now there was in Ophrah, a man by the name of Gideon, who was threshing out wheat in a place where the Midianites could not see him nor hear him. And there came to him the angel of the Lord, or the Lord in the form of an angel, and said to him, The Lord is with thee, thou mighty man of valor. And Gideon then told the Lord, how God had forsaken the children of Israel, and given them over to the Midianites. And the Lord commanded Gideon to go and save the children of Israel from their enemies, because He had sent him.



OPHRAH.

And Gideon said, O my Lord, how shall I save Israel? behold my family is poor in Manasseh, and I am the least in my father's house. And the Lord said, Surely I will be with thee, and thou shalt destroy the Midianites as though they were but one man. And Gideon said, Do not go

away until I can bring thee an offering. And the Lord said, I will wait until thou shalt come again.

Then Gideon went and killed a kid, and roasted it, and made unleavened bread. And he made some broth. And he brought it all to Him. And the Lord told him to take meat out of the basket, and the unleavened cakes, and lay them upon the rock near them, and to pour out the broth. And Gideon did so.

Then the Lord touched the flesh and the cakes with the end of a staff that was in his hand; and fire came up out of the rock, and burnt up the flesh and the cakes. And then the Lord went away out of Gideon's sight. Then Gideon knew that he had seen the Lord face to face, and he was afraid. Then the Lord came to him and told him not to fear, for he should live. And Gideon built an altar there.



GIDEON EXAMINING THE FLEECE.

Then the Midianites and the Amalekites, a great army of them, camped in the valley of Jezreel. And Gideon, through the spirit of the Lord, blew a trumpet, and sent messengers and gathered the children of Israel together to fight against them.

And Gideon said to the Lord, If thou wilt save Israel by mine hand as thou hast said, wilt thou not work a miracle for me? I will put a fleece of wool on the floor, and if it shall be dry all round it, and dew shall be only on the fleece, then I shall know that thou wilt save Israel by mine hand, as thou hast said.

The Lord in some way told Gideon that He would work the miracle. So Gideon put the fleece of wool on the floor, and early in the morning he took the fleece in his hand and found it so full of dew, that he wrung out of it a bowl of water. But all around, the ground was dry.

Then Gideon asked the Lord not to be angry with him, but he would like one more miracle wrought. He would like to have the fleece dry on the floor, and all around it to be wet with the dew. So the Lord let him

put the fleece out again on the floor, and lo, in the morning the fleece was dry, and the dew was on the ground about it. Then Gideon knew that the Lord would do as He had said, and give him the victory over the Midianites.

Then Gideon, and all the fighting men of Israel, rose up early in the morning, and marched toward the Midianites. And the Lord said to Gideon, there are too many men with thee in the army. They will say if they gain the victory, our own hands have saved us. And God told Gideon to say to the army, that if any of them were fearful and afraid, they might go back at once to their homes. Twenty-two thousand of them went away, and ten thousand men were left.

And God said to Gideon, There are yet too many. Bring the men down to the water, and I will try them for thee. And those that I say shall go with thee shall be thy army. So Gideon brought them down to the water. And as they were very thirsty they began to drink. Some of them got down on their knees to drink, putting their mouths into the water. Others put their hands in the water, and then drank the water out of the hollow of their hands. Three hundred men drank the water by putting their hands to their mouths. These were the ones the Lord commanded Gideon to take with him, as the Lord knew they were the best men to fight. All the rest were sent back to their homes.

Then the Lord told Gideon to go with his three hundred men that same night against the army of the Midianites, for He would give them into his hands. But the Lord said to him, that if he was afraid to go against them, he could go quietly with his servant Phurah to the camp of the Midianites, and listen in the darkness to what the soldiers might be saying. And when he should have heard what was said, his heart and his hand would be strong to fight. So Gideon went down with his servant. Now the Midianites and their friends, the soldiers of the Amalekites, lay along in the valley, where they were encamped, like grasshoppers, as there was such a large number of them, and their camels were in number, as the sands of the sea.

As Gideon was going gently along, he heard a Midianite soldier telling a fellow soldier a dream. He said, In my dream I saw a cake of barley bread tumbled into the army of Midian, and it came into a tent, and smote it so that it fell, and overturned it, and the tent lay all in a heap on the ground. And the soldier to whom he told the dream, said to him, Why, this is nothing else but the sword of Gideon, for the Lord hath given Midian and all the army into Gideon's hand.

When Gideon heard this, he thanked the Lord in his heart, and went quickly back to his three hundred men and said, Arise, for the Lord hath given into your hand the army of Midian. And he divided the three hun-

dred men into three companies. And he put a trumpet in each man's hand, and gave him an empty earthen pitcher, and a lighted torch inside the pitcher. And Gideon told them to go around the camp of the Midianites, and to wait there until he gave them a sign what to do. He said, when I blow my trumpet, and those that are with me blow theirs, then every one of you must blow your trumpets and shout, The sword of the Lord and of Gideon. And

you must then break your pitchers and let your torches flash out. So, when the time came, Gideon blew his trumpet, and then all the three hundred men did the same. And they shouted, The sword of the Lord and of Gideon. And they broke the pitchers and waved the flaming torches. And the Midianites, thinking that a great army had come upon them, were full of fear and ran away. And not knowing each other in the confusion, they fought one with another, and a great number were killed. And Gideon followed after them



"THE SWORD OF THE LORD AND OF GIDEON."

with his three hundred men, and he sent messengers to the children of Israel in different parts of the land, to come and help him drive out the Midianites from the country. And he went on after the two kings of the Midianites across the Jordan, who with fifteen thousand men were running away as fast as they could. And Gideon overtook them, and made them captives. And so the Midianites were defeated. Then Gideon, although he did not wish it, was made judge over Israel. And he ruled for forty years. And God was with him, and gave him many sons and daughters. At last he died in a good old age, and was buried at Ophrah in the sepulchre of his father Joash.



ABIMELECH AND JEPHTHAH.

Judges ix-xii. 1209-1112 B. C.

AFTER Gideon's death, Abimelech his son went to Shechem, where his mother's brethren lived, and urged the people there to make him king. The children of Israel had already forgotten so quickly what the Lord had done for them in helping them get rid of their enemies on every side; and they had turned again to the worship of Baal. These people of Shechem then granted the request of Abimelech, and said they would follow him. And they gave him seventy pieces of silver with which he hired vain and foolish men to go with him. And he went to his father's relatives, and killed seventy of them. His youngest brother, Jotham, hid himself; so he was the only one of the family who was saved alive.

Then the men of Shechem made Abimelech king. When Jotham heard of it he went and stood on the top of Mount Gerizim, and cried out aloud, so all the men of Shechem could hear, and told them that they would be followed with punishment because they had so wickedly killed his father's family. And then he ran away to another city to hide from the anger of his brother Abimelech.

When Abimelech had been king three years, God let an evil spirit come between him and the men of Shechem, who had been his friends. And they began to be false to him, and turned to be his enemies. They set robbers to watch for him in the mountains, and they made a feast in the temple of their heathen god, and cursed Abimelech. They followed a man named Gaal, who stirred them up against Abimelech still more. At last he dared him to come out with his army and fight.

And when Zebul, the ruler of the city, heard of Gaal's words, he was very angry; and he sent messengers to Abimelech privately, to tell him of his danger, and to say that Gaal was in the city of Shechem with his friends, and that they were fortifying the city against him. He also said that he must get right up in the night, and the men with him, and they must lie in wait in the field. And then early in the morning they must get up near to the city. And when Gaal, and the people with him, came out against him, he was to do whatever he thought best.

So Abimelech rose up, and the people that were with him, by night, and went out into the fields in four companies. And Gaal went out and

stood in the city gate in the morning, and saw them coming towards the city. And he took his men, and went out and fought with Abimelech and his men. And Abimelech chased him, and Gaal fled before him, and many were killed and wounded.

The next day the people of the city came out again. And Abimelech divided his men into three companies: and when the people had come out far enough from the gate of the city, Abimelech, and one of the companies rushed forward, and stood in the gate, and the other two companies ran upon all the people that were in the fields and killed them. And Abimelech fought against the city all that day; and he took the city and slew the people inside of it, and beat down the city, and sowed it with salt.

But some of the men of the city fled into the house of their heathen god. And Abimelech went up into Mount Zalmon, and took an axe in his hand and cut down a bough from a tree, and laid it on his shoulder, and said to the people that were with him, What ye have seen me do, make haste, and do as I have done. And all the people cut down a bough and followed Abimelech and put the boughs against the house of the idol, and then set them on fire. So the house was burned and all the people in it, about a thousand men and women.

Then Abimelech went to Thebez, and fought against the people there, and took the city. But there was a strong tower in the city, and here a



DEATH OF ABIMELECH.

great many people shut themselves in, and went up to its top. And Abimelech came to the tower, and tried to burn it with fire. But a certain woman cast a piece of a millstone upon Abimelech's head from the top of

the tower, and broke his skull. Then he called hastily to the young man who was his armor bearer, and said to him, Draw thy sword and kill me,* that men may not say of me, A woman killed him. Then his armor bearer obeyed him, and Abimelech died. And when the men of Israel saw that Abimelech was dead, each went back to his own home. Thus God brought punishment upon Abimelech for his cruelty to his father's family, and upon the men of Shechem, for their evil work in helping him do the wicked deed.



And after Abimelech there arose to defend Israel, Tola, the son of Puah, of the tribe of Issachar; and he lived in Mount Ephraim. And he judged Israel twenty-two years, and died and was buried in Shamir.

After him arose Jair, a Gileadite, and judged Israel twenty-two years. He had thirty sons that rode on thirty colts, and they had thirty cities. And Jair died, and was buried in Camon.

And the children of Israel did evil again, in the sight of the Lord, and served Balaam and Ashtaroth, and the gods of Syria, and other heathen idols. And the Lord was very much grieved with them, and had to punish them by letting the Philistines conquer them in battle; and the children of Israel were in the hands of their enemies eighteen years at this time. And they were dreadfully distressed: so that they cried to the Lord, and confessed their sins to Him, and asked Him to do to them whatever He thought good; only that they might be delivered from their enemies. And they put



THE PHILISTINES CONQUERING.

away the strange gods from among them, and served the Lord; and God was grieved for their misery. Then the children of Ammon, some of their enemies, were gathered together in Gilead. And the children of Israel camped at Mizpeh. And the people and princes said one to another, What man will begin to fight for us against our enemies? He shall be head over all the people of Gilead.

Now Jephthah, the Gileadite, was a mighty man of valor, but his brothers were unkind to him and made him go away from home, and lived in the land of Tob.

But, at the time when the people wanted some one to lead them in battle against their enemies, they thought of him, and some of the elders went to ask him to be their captain. But he remembered how badly they had treated him before, and he asked them to promise if they would certainly

make him their head, if he went with them. And they promised him solemnly that they would. So Jephthah went back with the elders, and became their captain.

And he sent messengers to the king of the Amorites, asking him why he had come to fight in his land. And the king sent back word that it was because Israel took away his land when they came out of Egypt. Then Jephthah told him to think how the Lord had given the children of Israel the lands of other nations, and told him that wherever the Lord drove out their enemies before them, they should take their land. But the king of the Ammonites did not like Jephthah's words, and would not make peace. So Jephthah came with his army to the place where the Ammonites were encamped.

But before the battle, Jephthah made a rash vow to the Lord, that if the Lord would give him victory over the Ammonites, he would sacrifice whatever came out of his house first to meet him when he returned from the battle. So Jephthah passed over and fought with the Ammonites, and the Lord gave him the



JEPHTHAH AND HIS DAUGHTER.

victory over them, and he took twenty of their cities. But when Jephthah came in sight of his house as he came home from the war, who should come out of the door but his own dear daughter, his only child? She came joyfully along to meet him with music and dancing. And when he saw her, he tore his clothes, in token of his terrible sorrow, for he thought he must keep his dreadful vow. He said, Alas! my daughter! Thou hast brought me very low, for I have promised the Lord, and cannot go back.

Then she said to him, My father, if thou hast made this promise to the Lord, do to me whatever it is: because the Lord has given thee victory over thine enemies. She only asked that he would give her two months time in the mountains. Then she returned to him, and he did with her according to his vow.

Every year after this, the children mourned for her four days. Jephthah had trouble after this with the Ephraimites, but conquered them, also. After judging the people of Israel six years, he died, and was buried in Gilead.

After this, Ibzan judged Israel seven years. He had thirty sons and thirty daughters. After him came Elon. He died after judging Israel ten years. After him Abdon judged Israel eight years. Of these judges very little is told us.

THE STORY OF SAMSON.

Judges xiii. 1161 B. C.



AD, again, is the story, as we read that the children of Israel did evil in the sight of the Lord. He, therefore, let them become the servants of the Philistines forty years.

There was at this time a man of the Danites, whose name was Manoah. He and his wife had lived together some time, but had no children. One day the angel of the Lord appeared to his wife, and told her she should have a son. And he, also, told her that he would be a Nazarite from his birth; that is, he should never drink wine nor strong drink, and his hair should not be cut, but he should be set apart to the Lord's service to the day of his death. He, also, told her that this son should deliver the children of Israel again from the Philistines.

Then the woman came and told Manoah, her husband, that a man of God, with a face like that of an angel, had talked with her, but that she had not asked him whence he came, and that he had not told her his name. Then Manoah prayed to the Lord, and said, O, my Lord, let the man of God, which Thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born. And God listened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah, her husband, was not with her. Then she made haste, and ran, and told her husband that the man had appeared to her again. And he arose and went with her, and came to the man, and said to him, Art thou the man that spoke to the woman? And he said, I

am. And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do to him? And the angel of the Lord said to him, All that I said to the woman, let her be careful to obey it. And Manoah said to the angel of the Lord, I pray thee let us detain thee till we make ready a kid for thee. And the angel answered, Though thou keep me, I will not eat of thy food; and if thou wilt offer a burnt offering, thou must offer it to the Lord. For Manoah knew not that he was an angel of the Lord. And Manoah asked him, What is thy name, that when thy sayings come to pass, we may do thee honor? The angel said to him, Why askest thou after my name, seeing it is a secret? So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord; and the angel did a wonderful thing, and Manoah and his wife looked on. For when the flame of the burning meat went up toward heaven, the angel of the Lord went up to heaven in the flame. And Manoah and his wife looked on it, and fell on their faces to the ground. Then Manoah knew that he was an angel of God, and he said to his wife, We shall surely die, because we have seen God. But his wife said to him, If the Lord were pleased to kill us, He would not have received our sacrifice, nor told us all these things.



MANOAH'S SACRIFICE.

After this Manoah and his wife were given a son, and they called his name Samson. And the child grew, and the Lord blessed him, and gave him His Spirit.

After Samson had grown to be a man, he went down to Timnath, and saw a woman of the daughters of the Philistines, that he thought he would like for his wife. So he came back and told his father and mother that he wanted them to get her for his wife. But they said to him, Is

there not a woman of thine own people whom thou canst take for a wife? They did not like to have him choose a wife from their enemies. But Samson said, Get her for me, for she pleaseth me well. So Samson and his father and mother went down to Timnath, and came to the vineyards



SAMSON SLAYING THE LION.

there, and a young lion met Samson, and roared at him. And the Spirit of the Lord came upon him so mightily, that he tore him as easily as if he had been a kid, and he had nothing in his hand.

And Samson went down and talked with the woman of Timnath, and she pleased him well. After a time he returned to take her as his wife. And he turned aside to see the carcass of the

lion, and saw a swarm of bees and honey in it. And he took some of the honey in his hands, and ate it as he walked. When he had come to his father and mother, he gave them some of the honey, but did not tell them where he had found it.

After this, they made a wedding-feast for Samson, and thirty of the Philistines were invited to attend it. And Samson gave them a riddle to guess, and promised them thirty changes of garments if they could tell its meaning. But he told them if they could not do so, they were to give him the thirty changes of clothing. So Samson told them the riddle, which was this: Out of the eater came forth meat, and out of the strong came forth sweetness. The meaning of it was, that out of the lion he had taken the sweet honey.

But these Philistines had not guessed it when three days had gone by.

The feast lasted seven days, and they only had the time during the feast to find out. When the seventh day had come, they begged Samson's wife to get Samson to tell her, and then they said she must let them know what it was, or else they would burn her and her father's house with fire.

So she wept before Samson, and said, Thou dost but hate me, and lovest me not; thou hast put forth a riddle to my people, and hast not told me. Then he answered her, that he had not even told his father and mother. But she kept weeping before him, till finally he told her; and then she told her people. So the men of the city came to him on the seventh day, just before sun-down, and said, What is sweeter than honey? and what is stronger than a lion? But Samson knew that his wife had told them.

And the Spirit of the Lord came upon Samson afresh, and he went down to Ashkelon and killed thirty Philistines, and gave their thirty suits of clothes to those who had found out the riddle. Samson then went to his father's house, leaving his wife with her father.

A while after this, Samson took a kid as a present to his wife, and went down to Timnath to visit her. But her father would not let him see her, and told him she had been given to another man as his wife. Samson felt very much hurt at this, and took revenge on the Philistines in this way: He went and caught three hundred foxes, and took fire-brands and tied them to their tails, and then set them loose in the standing corn of the Philistines, and burnt up both the shocks of corn, and, also, the standing corn, with the vineyards and olives. Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timmite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire. Then Samson said he would be avenged for this. And he fought the Philistines, and killed a great many of them. Then he went down and lived on the top of a rock called Etam.



SAMSON TAKING THE HONEY OUT OF THE LION.

Then the Philistines went up, and camped in Judah. And the men of Judah asked them why they had come. And they answered, To find Samson we are come up, to do to him as he hath done to us. Then three thousand men of Judah went to the top of the rock Etam, and said to



SAMSON SLAYING THE PHILISTINES.

Samson, Knowest thou not that the Philistines are rulers over us? What is this that thou hast done unto us? And he answered them, As they did unto me, so have I done unto them. And they said to him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said they must promise him very solemnly that they would not kill him. And they

said, Surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

And when he came to Lehi, the Philistines shouted against him, and the Lord strengthened him so much that the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. And he found a new jaw-bone of an ass, and with it he slew a thousand of the Philistines. And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men. Then he threw away the jaw-bone. Afterwards he was very thirsty, and called on the Lord, and said, Thou hast given this great deliv-



erance to thy servant; and now shall I die for thirst, and fall into the hands of these Philistines? But God opened a hollow place that was in the jaw, and water came out: and he drank, and was revived, and made strong again.

Then Samson went to Gaza, and went into a house there. And it was told in the city that he was there. And the people of the city watched the gate of the city all night, so that he should not get away from them, and said they would kill him in the morning. And Samson lay till midnight, then he arose, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of the hill that is before Hebron.

After this, Samson loved a woman named Delilah. And the lords of the Philistines came to her, and asked her to find out for them where Samson's great strength lay, so that they might bind him, to torment him; and they promised her, each of them, eleven hundred pieces of silver. So Delilah asked him, and Samson told



SAMSON CARRYING OFF THE GATES OF GAZA.



SAMSON AND DELILAH.

her a falsehood, and said that if they bound him with seven green withs that were never dried, then he would be weak. So the lords of the Philistines brought her seven green withs, and she bound him with them. There were men hidden in the room to take him, if he did not break away. And she said, The Philistines are upon thee, Samson. And he broke the withs as a thread often is broken when it touches the fire.

Then Delilah said to him that he had mocked her, and told her lies; and she begged him again to tell how he might be bound. And he told her if they would bind him with new ropes that never had been used, he would be weak. So she bound him with two new ropes, and said again, The Philistines are upon thee, Samson. And he broke these off from his arms like a thread.

And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies; tell me how thou mayest be bound. And he said, If thou tiest up the seven locks of my head, I shall be weak. And she did so, and said



SAMSON MAK'NG SPORT FOR THE PHILISTINES.

again, The Philistines are upon thee, Samson. And he waked from his sleep and went away with the pin of the beam to which she had fastened him. Then she said to him, How canst thou say, I love thee, when thy heart is not with me? And she pressed him daily with her words so hard, that his soul was tired to death. Then in weakness, he told her the true secret, and said, There hath not come a razor upon my head; for I have been a Nazarite unto God from my birth; if I be shorn, then will my strength go from me, and I shall be-

come weak, and be like any other man.

When Delilah saw that Samson had told her the truth, she sent for the lords of the Philistines to come up just once more. And they came, and brought money in their hand as they had promised. And while he was asleep she had a man cut off the seven locks of his head, and she cried out again, The Philistines are upon thee, Samson. And he awoke, but was not able to get away as at other times, for his strength was gone. Then the Philistines took him and put out his eyes, and brought him down to Gaza, and bound him with brass chains; and they made him grind in the prison.

But after awhile his hair began to grow again. Then the lords of the Philistines gathered together to offer sacrifice to their heathen god, Dagon;

and they were very merry, because they said their god had given Samson into their hands. And the people were merry and praised this god, and called for poor blind Samson out of the prison, to make sport for them. And they set him between the pillars.

Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that looked while Samson made sport. And Samson



SAMSON GRINDING IN PRISON.

prayed to the Lord, and said, O Lord God, remember me, I pray Thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left. And Samson said, Let me die with the Philis-

tines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were in it. So those that he slew at his death were more than they which he slew in his life. Then his brethren, and all the house of his father, came down, and took him, and brought him up and buried him in the buryingplace of Manoah his father. Samson had judged Israel twenty years.

FOR OLDER BOYS AND GIRLS.

IN the Story of Deborah, we have an illustration of what a brave, resolute, heaven-inspired woman is capable. A grander life and greater opportunities are now afforded woman, in the fullness of the light of the Christian Dispensation, than have ever been given her before. The nineteenth century is indeed woman's century.

The act of Jael in putting to death Sisera, the sworn enemy of Israel, does not justify in the least the breaking of the laws of friendship and hospitality. If it was an act that met the Divine approval, it was because God desired Jael to be His executioner of justice. We must ever abhor the thought of betraying any one whom we have invited to put confidence in us.

Meroz was cursed, because the inhabitants did not help Deborah and Barak in their sore need.

Meroz was guilty of the omission of a plain and positive duty, of a sin of lukewarmness and carelessness, of the neglect of a great opportunity, and of meeting a crisis in the history of the children of Israel. The lesson is a striking one for each of us to learn. We must ever beware of sins of omission, of lukewarmness, and of letting go by great opportunities.

Gideon was a thorough patriot, a man of wonderful common sense and practical knowledge of affairs, and of great personal bravery. Yet he did not wish to take a step unless God was with him. Deep piety crowned his character.

God sifted Gideon's army. Three hundred truly brave men were better than ten thousand men, with a large proportion of cowards among them. Persia, with her million of soldiers, learned what six hundred Grecian soldiers could do at the Pass of Thermopylæ.

The victory to be won by Gideon was to be a victory of faith; and God would have all the glory. But yet He uses the right agents to manifest the faith and win the victory. The three hundred men who simply scooped up a little water in the hollow of their hands, and lapped it, or sipped it, even as a dog laps while he runs, showed that they were veterans of war, ready for an ambush or prepared for an attempted surprise. The men who threw themselves recklessly on the ground to drink, were men who evidently did not know the perils that beset them. Self-control, watchfulness, the holding of ourselves well in hand, with the mastery over appetite and desire, and the keeping of a high and noble aim ever before us, are the lessons to us from the brave three hundred men of Gideon's army.

The vow of Jephthah was a rash vow. We cannot believe that God

required him to fulfill it. It was right in Jephthah to make some kind of a vow to the Lord expressive of his thankfulness to God, but not to do anything which involved human sacrifice.

Jephthah is crushed by the greatness of the calamity which the vow has brought upon him and his joyous, innocent daughter. But she rises with a noble grandeur of soul above her sorrow, and in her darkened conceptions of God, almost glories that He has granted the victory, even at the price of her sacrifice.

Samson comes before us as the Giant Judge, the Jewish Hercules. In the roll call of the noble spirits who did so much to deliver Israel, Samson assuredly stood first, surpassing them all in his splendid deeds.

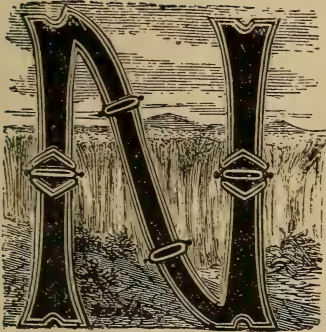
Among the elements of his strength was a natural cheerfulness, and a joy in doing the work of deliverance. The joy of the Lord is your strength. His abstinence from strong drink and narcotics, contributed to the almost superhuman energy of this child of daring and genius.

His fall was pathetic and tragic. The very eagerness, impulsiveness and grandeur of his nature made him specially liable to temptation and to fall. It is a lesson full of meaning—that the spiritual man must not yield to the animal nature which so often wars with terrific might within.

Purity and power ever go hand in hand.



THE STORY OF RUTH.

Ruth i-iv. 1322-1312 B. C.

OW in the days when the judges ruled over Israel, there was a famine in Canaan. And a man of Bethlehem went to live a while in the country of Moab, he and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and his sons' names were Mahlon and Chilion. After a time Elimelech, Naomi's husband, died; and she was left and her two sons. And they took them wives of the women of Moab. The name of one was Orpah and the name of the other Ruth: and they lived there about ten years. Then Mahlon and Chilion died, also, both of them; and Naomi was left with only her two daughters-in-law.

Then she decided to leave the land of Moab and go back to Canaan, for she had heard that the famine was over there, and the Lord had given His people bread again. So she and her daughters-in-law started to go back to Bethlehem. And Naomi said to them, Go, each of you to your mother's house; the Lord deal kindly with you, as ye have dealt with the dead, and with me. For Naomi thought it would be too much to ask them to leave their own homes and go with her. Then she kissed them, and they wept aloud. And they said, Surely we will return with thee unto thy land. But Naomi again urged them to stay in their own country. And they wept again, and Orpah kissed her mother-in-law and bade her good-bye: but Ruth would not leave Naomi, and said, Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried; the Lord do so to me, and more, also, if aught but death part thee and me. When Naomi saw how much Ruth wanted to go with her, she did not urge her any more to go back to her own home.



NAOMI AND HER DAUGHTERS.

So they two came to Bethlehem. And all the city was glad to see them, and said, Is this Naomi? And she said, Call me not Naomi (which means pleasant): but call me Mara (which means bitter); for the Almighty hath dealt very bitterly with me. She meant that the Lord had allowed her to have great sorrow in the loss of her husband and sons. It was about the beginning of barley harvest when they came back to Bethlehem. And Naomi had a kinsman of her husband's, a mighty man of wealth, whose name was Boaz. And Ruth said to Naomi, Let me now go to the field, and glean ears of corn. The reapers never gathered all their grain, but left some for the poor to find, as the Lord had commanded. And Naomi said Ruth might go and glean.



Then she went and happened to come into the field of Boaz, their relative, and she gleaned there after the reapers.

And Boaz himself came into the field and said to the reapers, The Lord be with you. And they answered, The Lord bless thee. Then Boaz asked the head-reaper, saying, Who is this damsel (or young woman)? And the reaper said, It is the Moabitish damsel, that came back with Naomi: She said, I pray you, let me glean and gather after the reapers among the sheaves; so she came, and has been here since the morning. Then Boaz said to Ruth, Go not to glean in another field, but keep here close to my maidens. Let thine eyes be upon the field which they reap; I have told my young men not to touch thee. And when thou art thirsty, go and drink of the water which the young men have drawn.

And Ruth fell on her face, and said, Why have I found grace in thine eyes, and why art thou so kind to a stranger? And Boaz answered that he had heard how kind she had been to her mother-in-law since the death of her husband, and how she had left her own father and mother and the land where she was born, and had come to a people which she had not known before. The Lord reward thee, and a full recompense be given thee of the Lord God of Israel under whose wings thou art come to trust.

And Boaz told her to come at meal-time, and eat and drink with his reapers. So she sat beside the reapers, and Boaz passed her parched corn, and she ate, and had enough, then left to go and glean again. And when she had gone, Boaz commanded his young men, saying, Let her glean even among the sheaves, and rebuke her not; and let some handful fall on purpose for her, that she may glean there, and do not find fault with



RUTH GLEANING.



RUTH AND BOAZ.

her. So she gleaned in the field till evening, and beat out what she had gleaned; and it was about an ephah of barley.

And she took it up and went into the city, and showed it to her mother-in-law, who was very glad, and said to her, Where hast thou gleaned to-day? And where wroughtest thou? Blessed be he that did take notice of thee. Then Ruth told her how she had gleaned in the field of Boaz. And Naomi said, The man is near of kin to us. Ruth told her, also, that Boaz had told her to glean in his fields till the end of harvest. And Naomi said to Ruth, that it was good for her to go out with his maidens. So she kept close by his maidens to glean until the end of the barley harvest and of wheat harvest.

Then Naomi told Ruth one day that Boaz was going to have a winnowing of his barley that night. Winnowing meant fanning out the straws from the kernels, after they had been beaten out of the husks; and a good many persons came together to help in this work, and afterwards they had a feast. And Naomi told Ruth to wash herself and put on her best clothes, and go down to the winnowing of Boaz. And Naomi told her to go near to Boaz after the feast, and make herself known to him, and he would tell her what she should do.

So Ruth went down to the winnowing, and did all that her mother had told her to do. And after Boaz had eaten and drunk, she came near and told him that he was a near kinsman. And he said, Blessed be thou of the Lord, my daughter. And now fear not: for all the city of my people doth know that thou art a virtuous woman. And now it is true that I am thy near kinsman.

Then he told her to bring the long veil she wore, and he poured into it six measures of barley. And she carried it to her mother-in-law in the city, and told her what Boaz had said. Then Naomi told Ruth to sit still until she should know how the matter would end, for she said, The man will not rest until he have finished the thing this day.

Then Boaz went up to the gate of the city, for the city was walled in, and it was at the city gates where all the public matters were told. And he sat down and told the elders and the people of the city there, that they were witnesses that day, that he had bought all that belonged to Naomi's husband and sons; and that he was going to take Ruth for his wife. And all the people said, We are witnesses.

The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel.

So Boaz took Ruth, and she was his wife. And they lived together



NAOMI AND RUTH.

and after a while they had a little son. And Naomi took the child and nursed it. And the women rejoiced with Naomi over the birth of her grandson, and gave him the name of Obed. And when he grew up, he had a son named Jesse. And Jesse had a son named David, who became king of Israel.

FOR OLDER BOYS AND GIRLS.

THIS is one of the most beautiful stories in the Bible. It is like a sweet pastoral symphony between the stirring, clashing strains of martial music, as it comes between the record of the wars recorded in the Judges and the Books of Samuel.

The fidelity of Naomi to her God, although in a heathen country, dwelling away from her own land, with a poor, bereaved and almost broken heart, teaches us the lesson of faithfulness to our God in the most difficult, sorrowful and painful periods of life. The grace of Israel's God that was given her, will surely be given us. By the silent eloquence of a beautiful and holy example, she impressed her daughters with the conviction that her God was her sufficient portion and comfort. Our consistent example should ever win, by its holy influence, our friends to Him, who will never leave nor forsake, but will be our Guide until death. Naomi truly deserved the name given her, which means *beauty* or *pleasantness*. The devotion of Ruth to Naomi expressed in her words of affection, determination and interest, which will ever have an inexpressible charm, teach us the great lesson of disinterested friendship, and of devotion to the Divine Christ who sticketh closer than a brother.

In the carrying out of the instructions of Naomi with regard to Boaz, there was the immaculate purity of intention on the part of Ruth, although such a procedure would not be in good taste now. For this noble girl was "chaste as the icicle that's curded by the frost from purest snow, and hangs on Dian's temple."

Boaz could truthfully say of her that she did not run after young men. Naomi could never say of her that she was ungrateful. When lifted to her high position, she did not forget her mother-in-law. So there never came into Naomi's experience the meaning of that expressive language "How sharper than a serpent's tooth it is to have a thankless child." The word *Ruth* means mercy, tenderness for the suffering. The opposite of this is *ruthless*.

Beautiful, modest, winning, loving, tender and true, may her noble qualities be emulated by us! And for Him who is the One altogether lovely, may there ever be a devotion surpassing that of Ruth for Naomi!

THE STORY OF JOB.

Job i-xlii. 1520 B. C.

IN the land of Uz there was a man whose name was Job. He was a good man, fearing God, and trying to do nothing evil. There were born to him seven sons and three daughters. He was very rich in flocks and herds. He had seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred asses, and a very large number of servants, both men and women. He was the greatest of all the men in the East where he lived, and was beloved and honored by all who knew him.

His sons, in turn, made a feast in their houses at regular times, and invited their three sisters each time, to enjoy it with them.

After the feast was ended, Job sent to them and told them to be thankful to God for what He had given them, and to confess their sins to Him, and receive forgiveness. And Job, early in the morning, offered sacrifices to God for them all, that He might look with favor upon them.

After awhile great trouble came upon Job. God permitted many grievous things to happen to him. But He allowed them to trouble Job, because He knew that Job would be made better by them, and come out of his terrible trials like gold seven times purified in the fire.



The Sabeans, the enemies of Job, came one day when his sons and daughters were feasting, and took away many oxen and asses, and killed the servants that were looking after them. The messenger who came to tell Job said that he, himself, was the only one that escaped.

While this servant was thus telling the bad news, another messenger came, saying that the fire of God—probably the lightning—had fallen from heaven, and burnt up the sheep of Job, and the servants with them, and he only had escaped.

Before he had finished speaking, another messenger came running, saying that the enemies of Job, the Chaldeans (Kaldeans) had made an attack in three bands and taken the camels away, and killed the servants, and he only had been able to get away.

And while he was yet speaking, another messenger came with the saddest story of all. He said, while thy sons and thy daughters were feasting in thy eldest son's house, a great wind came from the wilderness — a fierce tornado—that blew down the house, and it fell upon the young men and they are dead, and I only have been left to come and tell thee.

Then Job arose, and rent his robe, and fell down upon the ground, and



JOB RECEIVING EVIL TIDINGS.

bowed himself before the Lord, saying, I came as a little child with nothing into this world, and I shall go out of it, taking nothing with me. The Lord gave and the Lord hath taken away; blessed be the name of the Lord. So in all this Job did not sin, and think and say that God had done wrongly by him.



JOB IN AFFLICTION.

After this, Job was tried again by having pain sent upon him. He was covered with sore boils from the sole of his foot to his head, and he was in great distress. Then his wife became impatient with God's dealings, and wanted Job to complain.

But he told her she was a foolish woman, and said, Shall we receive good



ELIPHAZ.

at the hand of God, and shall we, not receive evil? In all this suffering Job did not sin with his lips.

Then came Job's three friends, Eliphaz,



BILDAD.

Bildad and Zophar, who had heard of all this evil that had come upon him, and tried to comfort him. But when they came in sight of him, they did not know him, he was so changed, and they wept aloud and rent their clothes, and sat down by him on the ground seven days and seven nights, and said not a word, because they saw his sorrow was so great.

Job then opened his mouth, and moaned about, and complained of his great sufferings. He longed for death, to free him from pain. Then Job's three friends began to talk in turn, and they each reproved him for something, and thought Job must have sinned very greatly, or else God would not have let him suffer so much. They all tried to tell him how he ought to have done differently, and they said a great many high-sounding



ZOPHAR.

things which made Job appear in a bad light. And he answered them and felt very much hurt, because he had tried to be a good man, and did not believe God had

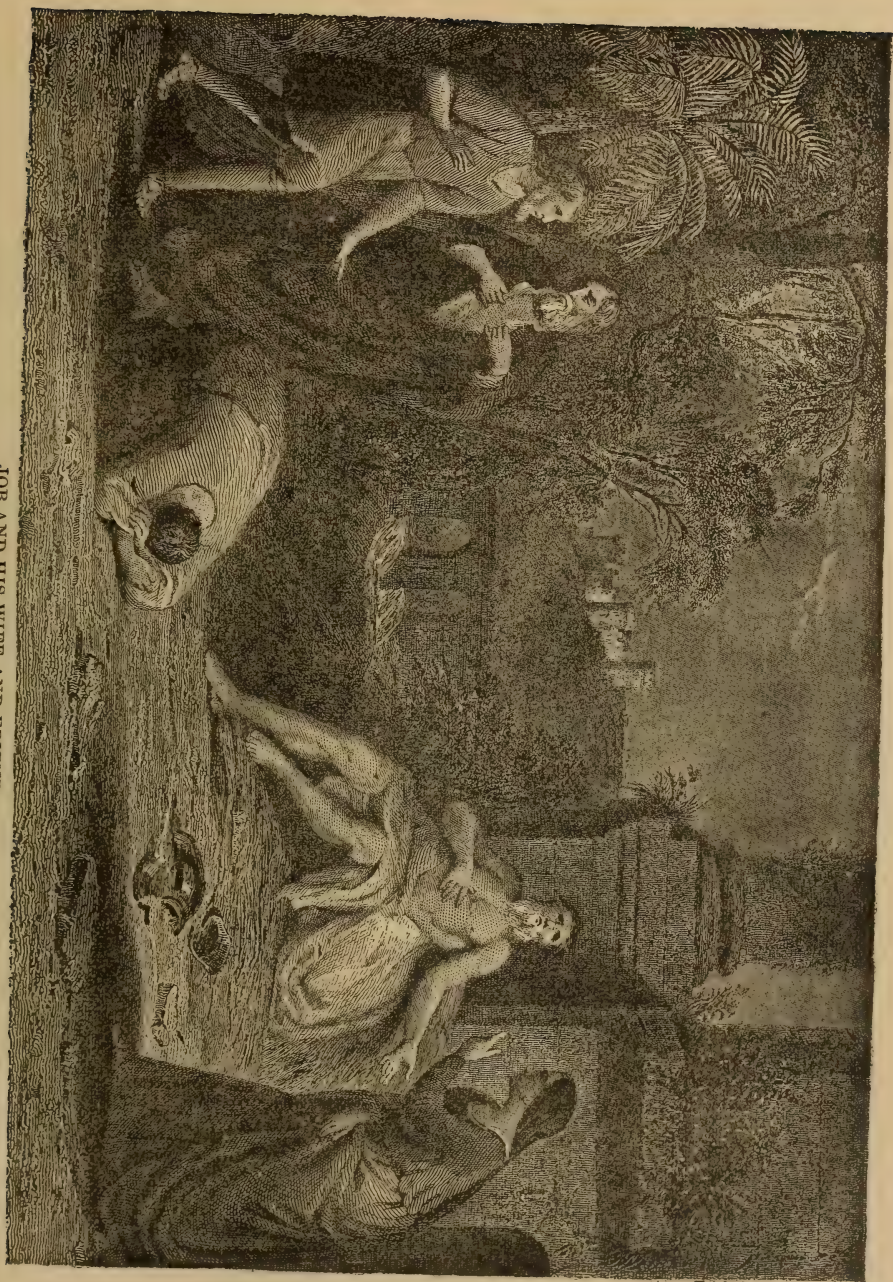


JOB LISTENING.

sent the trouble as a punishment.

Finally, after they had talked a great deal back and forth to each other, Job said to them, I have heard many such things: miserable comforters are ye all. I also could speak as ye do, if you were in my place. I could heap up words against you, and shake my head at you. But I would comfort you. Then Job moaned again, and said, God hath delivered me to the ungodly. His archers compass me about. My face is foul with weeping, and on my eyelids is the shadow of death. My friends scorn me: but mine eye poureth out tears unto God. My kinsfolk have failed, and my familiar friends have forgotten me. Have pity upon me, have

JOB AND HIS WIFE AND FRIENDS.



pity upon me, 'O ye friends; for the hand of God hath touched me.

Then his hope arose again and he said, For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Afterwards Job said, Oh, that I were as in months past when God preserved me, when his candle shone on my head, when the Almighty was



GOD ANSWERING JOB OUT OF THE WHIRLWIND.

with me, when my children were about me, when men gave ear to me, and waited, and kept silence at my counsel. Then he wailed out again, But now, they that are younger than I, have me in derision. And now my soul is poured out upon me; the days of affliction have taken hold upon me. My bones are pierced in me in the night season. My harp also is turned into mourning, and my organ into the voice of them that weep.

Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Then God brought before Job all His mighty works in a long list. He said, Hast thou perceived the breadth of the earth? Declare if thou knowest it all. Hast thou entered into the treasures of the snow? Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou send lightnings that they may go, and say unto thee, Here we are? Who provideth for the raven his food? Gavest thou the goodly



THE CHILDREN OF JOB.

wings to the peacock? Doth the eagle mount up at thy command, and make her nest on high? Shall he that contendeth with the Almighty instruct Him?

Then Job was ashamed of his complaints, and said to the Lord, Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Then God spoke still further unto Job out of the whirlwind, and said, Hast thou an arm like God? Behold, now that great animal, the behemoth, he drinketh up a river and hasteth not. Canst thou draw out a leviathan with a hook?

Then Job answered the Lord, and said, I know that thou canst do everything, and that no thought can be withholden from Thee. Wherefore I abhor myself in dust and ashes. Then the Lord said to Job's three



THE DAUGHTERS OF JOB.



JOB PROSPERED AT LAST.

friends that His wrath was kindled against them, for they had not spoken of Him the thing that was right, as His servant Job had. And the Lord told them they must take seven bullocks, and seven rams, and go to His servant Job, and offer up for themselves a burnt offering; and God said, My servant Job will pray for you: for him will I accept. So these three men did as the Lord had commanded.

And the Lord healed Job of his sickness, when he

prayed for his friends: also the Lord gave Job twice as much as he had

before. Then all Job's brothers and sisters and acquaintances came to see him, and they ate bread with him in his house, and comforted him; and they each gave him a piece of money, and an earring of gold. So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oven, and a thousand asses. He had also seven sons and three daughters. And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren. After this Job lived a hundred and forty years, and saw his sons, and his son's sons, even four generations. So Job died, being old and full of days.

FOR OLDER BOYS AND GIRLS.

THE Book of Job is probably the most ancient book in the world. It is also one of the most difficult in the Sacred Volume. Its teachings are those of the New Testament—of Christ himself—that outward calamities do not prove the one suffering them to be a sinner above his fellow-men.

This story teaches us that the wisest men, in their reasoning about the mysterious events of Divine Providence, often go wide astray, and that but little light can be thrown upon the ways of God by the profoundest thinking, or the acutest observation. The three friends of Job, with Elihu, were entirely wrong in their supposition and charges.

We learn that our poor human nature even at its best often gives way. Job, the very model and synonym of patience, yielded to impatience under the excitement of his feelings and the pressure of his woes. He is irreverent in his reflections on the government of God. But this is only for the moment. He quickly repents of this temporary relapse, and meekly and submissively bows before God, and knows and asserts that the Judge of all the earth will do right.

This story is one of the grandest of object lessons, to show us that the upright man will, in the end, be honored by God and man. He may *seem* to be the objects of His displeasure, but ultimately, it will be seen to be true that whom the Lord *loveth* He chasteneth. He will surely show them the outward marks of His favor, if not in this life, still in the life to come. We are taught to hold fast to our integrity when passing through trials. They may be long and severe. Property may be swept away. Friends may grow cold and desert us. Bodily afflictions may come upon us. But in the midst of all we are to say, though He slay me yet will I trust in Him. We may be sure that these light afflictions—*light* in view of what is to come—will work out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen.

We learn further, how little dependence, in many cases, can be put upon friends. How often, as in Job's case, will they come back to us after the calamity is past, and become exceedingly kind and attentive. We prove the truth of the saying, that swallow—friends, that are gone in the Winter will return in the Spring, though their friendship is of little value.

We must have a friend in Him, who will never leave nor forsake us. He says, when thou passest through the waters I will be with thee, and the rivers, they shall not overflow thee.

We are also taught to overcome the unkindness of our friends by praying for them. Whatever they may do to us, we must ever be patient and forbearing towards them.

THE STORY OF JONAH.

Jonah i-iv. 862 B. C.



NOW the word of the Lord came to Jonah, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me. Nineveh was one of the largest cities in the world, being sixty miles around it. Its walls were a hundred feet high, and so thick that on their top three chariots, drawn by horses, could be driven side by side. The walls were made still stronger by fifteen hundred towers, which were built above them at equal distances apart, all around the city. These towers were two hundred feet high. A great many people lived in the city, and they had fine houses, and temples, and palaces, and beautiful gardens, and green fields. But Nineveh was a very wicked city. Its people would not worship the true God, and did so many evil things that the Lord was angry with them.

So the Lord spoke to the prophet Jonah, and told him to go and preach to the people of Nineveh, telling them what punishment God would bring upon them, if they kept on sinning against Him. But Jonah did not want to do what God told him, so he fled to a city on the sea coast, called Joppa. There he found a ship that was going to sail to a country that was a great way from his own, and having paid his fare, he went into the ship; for Jonah was foolish enough to think that he could go away to some place where the Lord could not speak to him.

Soon after he had sailed out on the sea, the Lord sent a very strong wind, and a great storm arose, and the waves dashed over the ship so that it was in danger of being sunk. Then the sailors became much frightened, and they prayed, each one to his idol, for help. And they threw out many of the things with which the ship was loaded, to make it lighter, and keep it from sinking. All this time Jonah was lying fast asleep in the lower part of the ship, and did not know of the great danger they were in.



And the captain of the vessel went down to Jonah, and waked him out of his sleep, saying, "What meanest thou, O sleeper? Arise, and call upon thy God; for perhaps he will take pity on us, and keep us from drowning." Then the sailors talked among themselves, and said that the storm had been sent because some one in the ship had done wickedly. And they cast lots to see for whose sake so great a danger had been sent upon them; and the lot fell upon Jonah. The the men said to him, What evil thing hast thou done? what is thy business? where dost thou come from? where is thy country? and to what people dost thou belong? Jonah told them that he was a Hebrew, and was fleeing from the presence of the Lord who made the sea and dry land, because he did not want to do what the Lord had commanded him.

When the men heard this they were in great fear, and said to Jonah,



JONAH CAST FORTH FROM THE VESSEL.

Why hast thou done this thing? What shall we do to thee, that the sea may become calm for us? For the tempest raised great waves upon the sea, and the ship was much tossed. Jonah told them to take him up and cast him into the sea, then it would become still again, because he knew, he said, that it was for his sake that the tempest had been sent upon them. Yet the men wanted to save him if they could, and they worked hard to row the ship to land, but they could not, for the storm was against them. Then the men prayed to Jonah's God, who was the Lord of heaven and earth, and begged him not to punish them for casting Jonah into the sea, as if they were putting to death an innocent man: for the Lord, they

said, had sent the tempest upon them on Jonah's account. Then they took up Jonah and threw him into the sea, and the sea at once became calm. And the men feared the Lord greatly. And they offered a sacrifice to Him, and promised to serve him.



Now the Lord had a large fish ready to swallow up Jonah, when he should be thrown into the sea. And the fish swallowed him, and Jonah was three days and three nights in the fish. The Lord, in His mercy, kept him all this time from dying. And Jonah prayed earnestly to the Lord to forgive him, and take him out. And the Lord heard him, and caused the fish to cast him out upon the dry land.

And the Lord spoke to Jonah the second time, and said, Go into Nineveh, that great city, and preach what I shall tell thee. And Jonah arose and went to Nineveh, as God had commanded. And he went into the city as far as he could walk in a day, and cried, saying, After forty days



JONAH CAST FORTH BY THE FISH.

Nineveh shall be overthrown. And the people of Nineveh believed in God, and were sorry for their sins, and put on sackcloth. All the great men, as well as the lowest of the common people, put on sackcloth and fasted. For the king of Nineveh had heard what Jonah had said, and he laid aside his robe of state, and put on sackcloth and sat in ashes, to show how sorry he was for his sins, and the sins of his people.

And, both he and his great men with him, commanded that neither man nor beast, herd nor flock should taste anything, either food or

water. But man and beast were to be covered with sackcloth. And the



JONAH PREACHING TO THE NINEVITES.

people were to cry mightily unto God, and were to turn from their evil ways, and from doing violence. And they said, Who can tell if



God will not THE KING OF NINEVEH IN SACKCLOTH.

turn away His fierce anger, and we be saved from death.

And God forgave them, and He did not overthrow the city, because the people repented. But Jonah was very much displeased, because his words about the city did not come true, and he grew angry. And he prayed to the Lord, and said that was the reason he did not like to give the message the first time, but fled away to Tarshish, instead of obeying the Lord; because he knew that God was a gracious God, and merciful, slow to anger, and of great kindness. Then he begged the Lord to take away his life, for he thought he would rather die than have people think he was a false prophet.

The Lord answered him, and said, Doest thou well to be angry? So



THE PEOPLE CRYING UNTO THE LORD.

Jonah went out of the city, and sat down under a booth which he made, to see what would become of the city. And the Lord prepared a gourd, and made



JONAH UNDER THE GOURD.

it come up over Jonah, that it might be a shadow over his head, to comfort him. This vine formed a pleasant shade, which Jonah was glad to enjoy. But God sent a worm the next morning, which ate the gourd, so that it withered. And as the sun arose, God sent a strong east wind, and the sun beat upon the head of Jonah, so that he fainted; and he wished himself dead again.

And God asked him, Doest thou well to be angry for the gourd? And Jonah answered, I do well to be angry, even unto death. Then God told him that he was angry about the gourd, for which he had not labored, and which came up in a night, and withered in a night. And the

Lord said, Should not I be merciful to Nineveh, when the people repented, and spare that great city, where there are more than one hundred and twenty thousand little children, too small to tell their right hand from their left? Thus God taught Jonah to humble himself, and be willing that God should forgive those who repented of their sins, even though it might contradict the words he had been commanded to speak against them.

FOR OLDER BOYS AND GIRLS.

JONAH belonged to Gath-hepther, a city of Galilee, in the tribe of Zebulun. He was a prophet in the reign of Jeroboam, and was a messenger of mercy to Israel. This story teaches the power of human conscience, which is God's vice gerent in the soul. It shows us the hidden sympathy of Nature with man, and its relations both of retribution and rewards to him in his attitude of wrong or well doing.

We are taught that we cannot escape from our duty, go where we may to run away from it. The voice of conscience, the voice of man, and the voice of God will be heard in expostulation and warning. God will bring moral compulsion to bear upon us. There will be no satisfaction or happiness for us until the duty shall be discharged.

The comforting truth is brought clearly to light, that God's mercy in its wideness is like the wideness of the sea. He freely pardons repenting sinners, and turns away the doom that hangs over Nineveh.

We are further taught the mercy of God in dealing with repining saints like Jonah. Though the prophet is full of complaints, is irritable, selfish and impatient, God, who knoweth our frame, and remembereth that we are but dust, bears with him, reasons with him, and by loving-kindness and compassion, brings him into a better state of mind. How blessed the thought that this God is our God. He ever stands with outstretched arms to receive us, and speak the peace that passeth understanding to our penitent souls, and that His name is Love.



THE BIRTH AND DEDICATION OF SAMUEL.

I Samuel i-iii. 1171-1165 B. C.

OW we are told that after the children of Israel came into the land of Canaan, the tabernacle was brought to Shiloh, and a great many people used to go up to that place every year, to worship at the tabernacle. Among the persons who went up to worship, was a man, whose name was Elkanah. His wife Hannah used to go with him also. Elkanah loved his wife very dearly, and gave her a nice present whenever he went up to offer his yearly sacrifice.

Now God had not given Hannah any little children, and this made her very unhappy; and whenever she went with her husband to the tabernacle, she used to kneel down and pray with all her heart to God that He would let her have a son; and she solemnly promised that if she had a son, she would lend him to the Lord, and he should be set apart to serve the Lord all the days of his life. A good old man, whose name was Eli, was the high priest at that time; and once, when Hannah went with her husband to Shiloh, and prayed at the tabernacle, Eli was sitting upon a high seat in the tabernacle. And as Hannah prayed to God in a very low voice, and wept while she prayed, Eli saw her lips moving, but could not tell what she was saying.

Then Eli thought she had been drinking too much wine, and in her drunkenness was muttering words to herself; and he spoke roughly to her, saying, "How long wilt thou be drunken? put away thy wine from thee." Then Hannah answered meekly, and said that she had drunk neither wine nor strong drink, but had been praying to the Lord with all her heart. When Eli heard this, he spoke kindly to her, and said, "Go in peace, and may God give thee what thou hast been asking for." Hannah was made very glad by Eli's kind words, and she wiped away her tears, and went away feeling much less sad than she had been before. And she and her husband left Shiloh, and went back to their home in Ramah.

And God remembered Hannah's prayer, and gave her a little son, and she called his name Samuel, which means, "asked of God;" because, she

said, she had asked God to give her a son, and He had answered her prayer. Hannah was very glad when Samuel was born, and she thanked God, and sang a hymn of praise for her dear little child.



HANNAH PRAYING.

While Samuel was a baby, Hannah did not go up to Shiloh with her husband; she said she would wait until the boy was old enough to be without her, and then she would take him up to the tabernacle, that he might stay there always. For Hannah had not forgotten her promise to the Lord; and she was going to let Samuel live at

the tabernacle, and wait upon Eli and the priests, and serve the Lord all his life.

And Elkanah, her husband, said unto her, Do what seemeth thee good. So Hannah stayed at her home till her little son was old enough to be left at the tabernacle. Then she took him up with her, also three bullocks, and some flour, and a bottle of wine, and brought him to the house of the Lord in Shiloh. And Elkanah, his father, offered sacrifice, and brought the child to Eli. And Hannah said to Eli, O, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed, and the Lord has given me the wish of my heart. Therefore I have lent him to the Lord; as long as he liveth he shall be



HANNAH AND LITTLE SAMUEL.

lent to the Lord. And Samuel bowed down before the Lord, and prayed to Him there.



LITTLE SAMUEL PRAYING.

Then Hannah sang a beautiful song of thanksgiving to the Lord, and she and Elkanah returned to their home in Ramah, leaving little Samuel with Eli.

Now the two sons of Eli were Hophni and Phinehas. And they were very wicked men, although they were priests. Besides doing other sinful things, they took more than their share of the offerings which the people

brought to the Lord, and thus made themselves rich by thus stealing from the Lord and His people. And the people of Israel were very much displeased with their bad priests.

But Samuel, although but a child, ministered before the Lord, girded with a linen ephod, such as was worn by the priests. Every year when his mother came up with his father to offer the yearly sacrifice, she brought Samuel a little coat. And Eli blessed Elkanah and his wife, because they lent Samuel to the Lord. And the child Samuel grew before the Lord.

Now Eli was very old, and he heard of the wicked things which his sons did to the people of Israel. And he said unto them, Why do ye such things? For I hear of your evil



ELI IN HIS OLD AGE.

doings from all this people. Nay, my sons; for it is no good tale that I hear: ye make the Lord's people sin. Eli grieved about his sons' bad life, but he did not punish them as he ought.

Then a man of God came and warned Eli of how the Lord blamed him for letting his sons do such wrong things. And he told Eli that He would cut short his life, and his two sons should both die in one day—for God had said, Them that honor me I will honor, and they that despise me shall be lightly esteemed. And the Lord said He would raise up a faithful priest in the place of Eli.

And the child Samuel ministered unto the Lord before Eli. One



THE YEARLY VISIT OF SAMUEL'S PARENTS.

night, when both Eli and Samuel had lain down to sleep, the Lord called Samuel; and he answered, Here am I. And he ran to Eli, and said, Here am I. For he thought Eli had called him. But Eli said, I called not; lie down again. And he went and lay down. And the Lord called again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And Eli answered, I called not, my son; lie down again. Now Samuel did not know it was the Lord's voice. And the Lord called Samuel again the third time. And

he arose and went to Eli,

and said, Here am I; for thou didst call me. And Eli knew that the Lord had called the child. Therefore he said to Samuel, Go, lie down; and if He call thee, say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, Lord; for thy servant heareth. And the Lord told Samuel that He would do to Eli all the things which He had spoken through the man of God, because his sons had made themselves vile, and he had



SAMUEL ANSWERING.

not checked them. And Samuel lay until the morning, and then arose and opened the doors of the house of the Lord as usual. And Samuel feared to tell Eli what the Lord had said to him. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. Then Eli asked him what the Lord had said to him, and told him not to hide it from him. Then Samuel told him every word, and hid nothing from him. And Eli said, It is the Lord; let Him do what seemeth Him good.

And Samuel grew, and the Lord was with him, and all Israel knew that he was made a prophet of the Lord. So the Lord appeared again in Shiloh at the tabernacle by his words to Samuel.



ELI AND SAMUEL.

THE PHILISTINES TAKE THE ARK.

I Samuel iv. 1140 B. C.



ND now the people of Israel went to battle with the Philistines, and encamped near Ebenezer: and the Philistines pitched their camp in Appek. And when they joined battle, the Israelites were beaten by the Philistines, who killed about four thousand of them. And when the Israelites came back to their camp after the battle, the elders said, Why hath the Lord let the Philistines slay so many of our men to-day? Then they said, Let us bring the ark out of

the tabernacle at Shiloh, into the army, and it may save us from our enemies.

So the people sent to Shiloh for the ark; and the two sons of Eli, Hophni and Phinehas, came with it. When the ark came into the camp, all the Israelites shouted for joy. And when the Philistines heard the noise of their shouting, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they found out that the ark of the Lord had come into the camp. And they were afraid, and said, God is come into the camp. For they remembered how the God of the Israelites had brought them out of Egypt, by sending the plague upon the Egyptians. And they said, Woe unto us; for they thought that now God would destroy them. But they said, Be strong, and act like men, O ye Philistines, that ye may not be servants to the Hebrews.

And the Philistines fought with the Israelites again, and killed thirty thousand men. And they took the ark of God; and the two sons of Eli, Hophni and Phinehas, were slain. And there ran a man of Israel out of the army, and came to Shiloh where Eli was, that same day. His clothes were rent, and he had earth on his head, to show that he had sad news to tell. And Eli was sitting on a seat by the wayside watching; for he was afraid for the safety of the ark, which had been taken away from his care. And when the man came into the city, and told the sad news, all the people cried out.

When Eli heard the noise of the crying, he said, What meaneth this great noise? And the man came in hastily, and told Eli. Now Eli was ninety-eight years old; and his eyes were dim, so that he could not see. And the man said to Eli, I came out of the army to-day. And Eli asked him, what was done there. The messenger answered, The men of Israel have fled before the Philistines, and there have been a great many of the people killed, and thy two sons, also, Hophni and Phinehas, are dead, and the ark of God is taken. When the man spoke of the ark of God, Eli fell off from his seat backward by the side of the gate, and his neck broke, and he died: for he was an old man, and heavy. For forty years Eli had judged the people of Israel, and served as High Priest.

FOR OLDER BOYS AND GIRLS.

OF Bible boys, Samuel is a chief favorite. The reason is, nothing under the sun is more beautiful than piety in childhood. There is nothing like grace for making the young graceful. Martin Luther, in his gentler moments, dwelt with great tenderness on the boyhood of Samuel. He found in him what he longed to see in his own boys, and in all boys.

The whole history of a child of God is, in a nutshell, found in the call and answer of Samuel. When the Lord called, Samuel, Samuel, the boy at once answered, Speak, Lord, for thy servant heareth.

God speaks to us now in His Providence in His Word, by His Spirit.

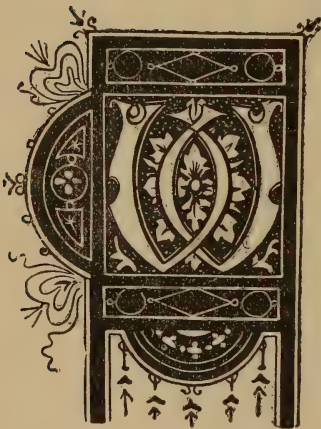
The ear is one of the main gateways of the soul. But far more wonderful is the inner ear of the heart or conscience, by which we hear the voice of God. If we do not at first know that it is the voice of God speaking to us, He will speak again and again. Then let us be ready to obey, as was Samuel. The obedience of Samuel was prompt, hearty, and life long. His motto all through life was, *Speak, Lord, for thy servant heareth.* Let that be our motto.

Eli was an amiable, kind and devout man, but he lacked moral resolution and enterprise. He was weak and indolent. He did not discharge with vigor the duties of his high position. His sons were a disgrace to their father, and to the sacred office to which they had been appointed. Eli loved them dearly as a father should, but when they would not listen to his words of counsel, he should have removed them, as he could have done, from their position. There comes a time in the discipline of children, when talk alone will not do.

Eli still more dearly loved the ark of God. When this sacred symbol and dwelling place of the Divine power was taken, it broke the good man's heart. His sons brought down his gray hairs in sorrow to the grave. Let us never bring pangs and pains to a loving parent's heart.

THE ARK AMONG THE PHILISTINES.

I Samuel v-vii. 1140 B. C.

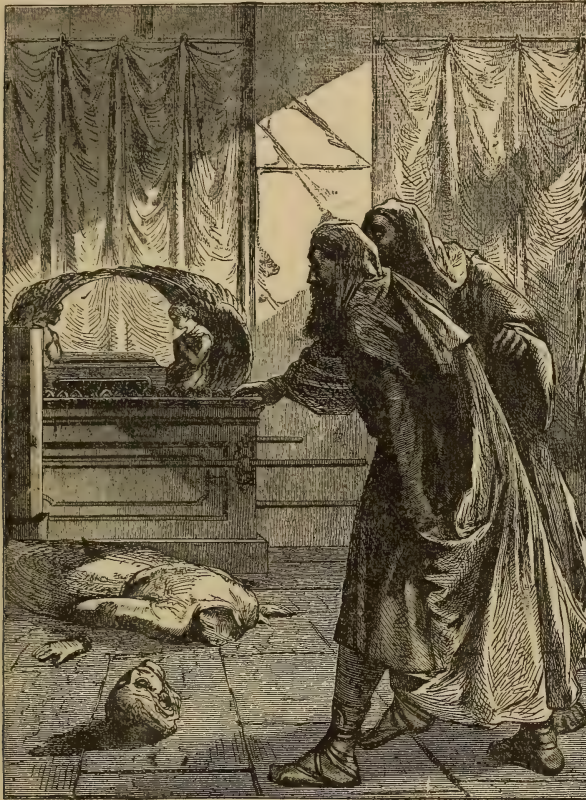


WHEN the Philistines had taken the ark from the children of Israel, they carried it to one of their cities, called Ashdod, where they had a temple, or very fine house, for one of their chief idols, whose name was Dagon. And they took the ark into the temple of Dagon, and set it down by the idol. They left the ark there all night; and in the morning they rose up early, and when they came into the idol's house, they found that Dagon had fallen down from his high place,

and was lying upon his face before the ark.

The Philistines wondered at this; for they could not believe that it was God who had thrown their idol down. Then they lifted up Dagon, and set him in his place again near the ark. And they left the ark there another night. And when they went, early in the morning, into Dagon's house, the idol was fallen down again upon its face, before the ark; but this time, Dagon's head and hands were broken off from his body. After that the Lord sent a great sickness upon the people of Ashdod, and a great many of them died. And the men of Ashdod said, that the ark of

the God of Israel should not stay among them any longer. They began to think, now, that it was God who had thrown down their idol, and sent the plague among them.



THE FALL OF DAGON.

And they called all the lords of the Philistines together, and asked them, saying, What shall we do with the ark of the God of Israel? And they said, Let the ark be carried unto Gath, (which was one of the cities of the Philistines). And they carried the ark to Gath. Then a severe sickness came upon the people of Gath, while the ark was with them. Then they carried it to Ekron, another of their cities. And a very great sickness came upon the people of Ekron. For seven

months the ark was in the country of the Philistines, causing great trouble among them.

Then the Philistines called together their wise men, and asked them, What shall we do with the ark of the Lord? Tell us where we shall send it. And these wise men told them to make a new cart, and to take two cows, upon which a yoke had never been placed, and to leave their calves at home. In that country they used cows as we do oxen. They told them, also, to put jewels of gold in a box by the side of the ark in the cart. Then they told them to let the cows go which way they would. And if they should go straight towards the land of Israel, away from their calves, then the people might know that the Lord had sent all this trouble and sickness upon them for keeping the ark. But if the cows should not go that way, then the Philistines might know that all their afflictions had come by chance.

So the Philistines did as the wise men told them to do. And the cows went straight along the highway towards the land of Israel, lowing as they went. And the lords of the Philistines went after them, until they came to a city called Beth-shemesh. The children of Israel living in Beth-shemesh were in the valley near the city, reaping the wheat harvest which was ready at this time. When they saw the ark coming, they were filled with joy. The cows brought the ark into the field of a man named Joshua, and stood still, near a great stone. Then the Levites took the ark out of the cart, and the box with the jewels of gold, and put them on the great stone. Then they cut up the wood of the cart, and killed the oxen, and put them on the wood, and offered them as a sacrifice unto the Lord. The five lords of the Philistines saw what was done, and then went back to Ekron, which was about twelve miles distant, the same day.

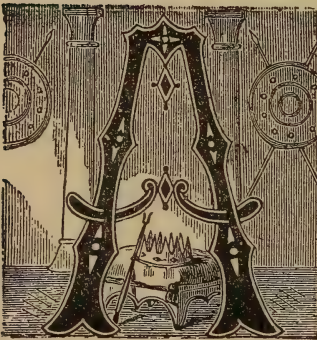


THE PEOPLE SEEING THE ARK COMING.

But the people of Beth-shemesh did something which was very displeasing to God, with the ark. They were commanded not to look into it, nor touch it, for it was to be kept sacred, and was to be in the charge of the Levites. So the Lord punished them, and a great many of them died for their sin. Then the people of Beth-shemesh sent messengers to the people of Kirjath-jearim to come and take away the ark. And they did so, and took it into the house of a man named Aminadab. And his son Eleazar was set apart to keep it.

SAMUEL IS MADE JUDGE. THE ISRAELITES DESIRE A KING.

1 Samuel vii-viii. 1140-1120 B. C.



AFTER the death of Eli, Samuel was made judge, by the Lord, over Israel. At Ramah, the place where he lived, he ruled over Israel and there he built an altar unto the Lord. He went from year to year to Bethel and Gilgal and Mizpeh, and judged Israel in those places. The ark of God, as we have read, was at Kirjath-jearim. For about eighty-two years it remained at that place, and was not removed to Shiloh, where the tabernacle still stood. Although the ark was absent from Shiloh, yet it is very prob-

able that the priests ministered there at the tabernacle. When Samuel began to be judge, he was about twenty years of age. For about twenty years after the beginning of his rule, the children of Israel were oppressed by the Philistines, because they had sinned, and had worshipped the idols called Baal and Ashtaroth, which stood for the sun and moon. At the end of this time, the people began to repent of their sins, and asked the Lord to forgive them, and deliver them from their enemies.



Then Samuel, who was now not only a judge, but a prophet—that is one who knew and told to the people the will of the Lord—called the children of Israel together and spoke to them. He said, If you will return unto the Lord with all your hearts, and put away your strange gods and serve the Lord only, He will deliver you out of the hand of the Philistines. Then the people did as Samuel commanded them. And they came to Mizpeh, and prayed, and fasted, and confessed their sins saying, We have sinned against the Lord.



When the Philistines heard that the children of Israel were at Mizpeh, the lords of the Philistines led an army up to fight against them. And the people were afraid, for they were not ready for war. And they said to Samuel, Cease not to cry unto the Lord for us, that He may save us from the Philistines. Then Samuel took a little lamb, and offered it up for a sacrifice unto the Lord. And Samuel prayed earnestly to the Lord for the people, and the Lord heard him. For while Samuel was offering up the sacrifice and praying, the Philistines came in battle array.

THE ARK RECEIVED AT KIRJATH-JEARAM.



THE STORM OF THUNDER AND LIGHTNING.

And the Lord sent a terrible storm of thunder and lightning against the Philistines. And they became frightened, and ran away. And the children of Israel hurried out of Mizpeh, and went after their enemies, and killed a great number of them, and followed the rest as far as Beth-car. Then Samuel took a stone, and set it up as a memorial, in honor of the great victory. And he called the stone Ebenezer, which means the help stone; and he said, Hitherto hath the Lord helped us. So the Philistines were driven out,

and the Lord kept them from subduing the people, while Samuel was judge.

Samuel was now growing old, being about sixty-four years of age. And he made his two sons, the elder of whom was named Joel, and the other Abiah, judges over Israel, to help him in his difficult work. But these sons were not good men like their father Samuel. They were too fond of money. They took presents from the men who came before them to plead their cases, and gave decisions which were not just and right. This means they took bribes, which no judge should ever take.



SAMUEL'S SONS.

Then all the elders of Israel came to Samuel at Mizpeh. And they said to him, Behold, thou art old, and thy sons do not do right as thou doest. Now make us a king to judge us, like other nations. Samuel was displeased when he heard this request. As his sons did not do what was right, it was proper that they should not serve as judges any longer. But Samuel knew that it would not be best for the people to have a king. It would be far better for them to have the Lord continue as their king, and to have judges under Him. And Samuel prayed unto the Lord about it. And the Lord told him to listen to all that the elders had to say to him. He also said to him, they have not put thee aside, but they have said, in fact, that I should not reign over them.

Then Samuel told them the words of the Lord, and showed them what kind of a king they would have, if they had one like the nations about them. This king would take their young men to be the drivers of his chariots, and to be his horsemen. He would make some of them run before his chariot. He would take them to be his farmers, and his workmen. He would take their young women to be his confectioners, or cooks, and to bake in his kitchen. He would take the best of their fields and their vineyards, and their olive yards, and give them to his servants. He would take a tenth of all they could raise out of the ground, and of their vineyards, and give it to his officers and servants. He would also take a tenth of their sheep and cattle. He would use their men-servants, and maid-servants, and the best of the young men and of the beasts, for his own service. And then, when the people would be sorry they had such a king, and should cry to the Lord to deliver them from him, the Lord would not hear them.

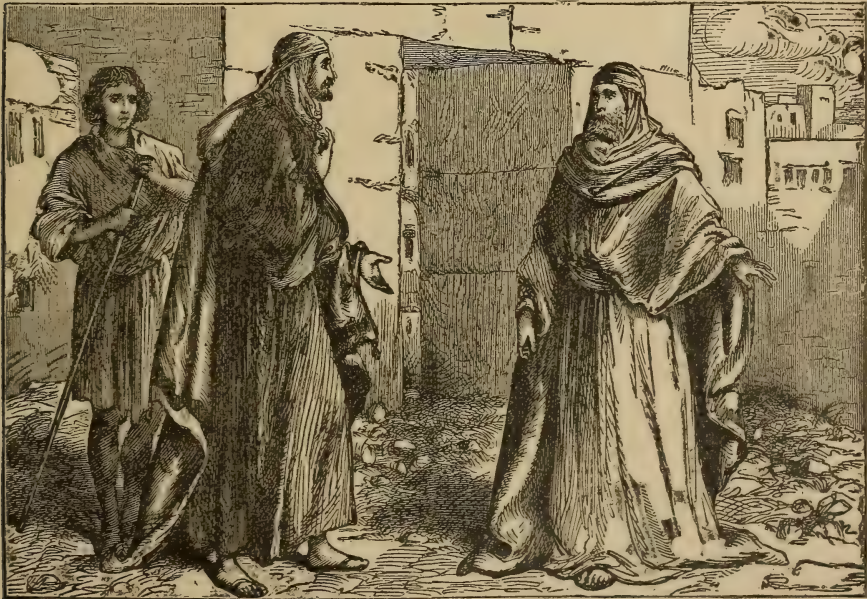
But the people would not give heed to what Samuel said. And they cried out, Nay, but we will have a king over us. Then the Lord told Samuel to make them a king. And Samuel said to them, Go ye every man to his own city.

SAUL CHOSEN KING.

I Samuel ix-x. 1005 B. C.

SAUL ANOINTED KING.

OW there was a man of the tribe of Benjamin whose name was Kish. And he had a son whose name was Saul, a handsome young man, and goodly. He was very tall, being head and shoulders higher than any of the children of Israel; and there was no one better looking among all the people than he. The asses of Kish, Saul's father, were lost. And Kish said to Saul, Take one of the servants with thee, and go and seek the asses. And Saul went over the country about Mount Ephraim, and through different portions of the land a long way off, but could not find them. And Saul said to his servant, Come and let us go back, lest my father stop caring for the asses, and be anxious for us. But the servant said, There is in this city, which is near us, a prophet of God, and what he says will come to pass, will be true. Perhaps he can show us where we can find the asses. Then Saul said, but if we go, we ought to make him a present, and we have eaten all the bread we brought with us. And the



THE MEETING OF SAMUEL AND SAUL.

servant said, I have a small sum of money with me, which I will give to the man of God to tell us our way. Then Saul said, That is well, let us go. So they went unto the prophet in the city. And as they went up the hill to the city, they found some young maidens going out to draw water. And they said to them, Is the prophet here? And they answered him, He is. He is just before you. Make haste now, for he came to the city to-day, for there is a sacrifice of the people in the high place. So they went and found Samuel, the prophet.



SAMUEL ANOINTING SAUL.

Now the Lord had told Samuel the day before Saul came, that he would send to him a man of the tribe of Benjamin, who should be king, and save the children of Israel from the Philistines. And when Samuel saw Saul, the Lord said to Samuel, This is the man of whom I spoke to thee. He shall reign over my people. And Saul came up to Samuel, and

said, Tell me, I pray thee, where the prophet's house is. And Samuel said, I am the prophet. And Samuel requested Saul to go up with him where the people were sacrificing, and to stop with him that day and the next. And he told him that the asses, which were lost, had been found, so he need not think about them any more. And Samuel took Saul and his servant into his parlor, and gave them the very best place at a feast which he made, to which thirty persons had been invited. And Samuel told the cook to bring the choice meat which he had saved, and he set it before Saul. And Samuel told Saul to eat it, for it had been saved for him. So Saul ate with Samuel that day.

Early the next morning, Samuel called Saul to the top of the flat roof of the house, to talk with him alone. Then, after talking together, they went down towards the end of the city. And Samuel told Saul to send the servant on before them, for he wished to show him what the Lord had said about him. Then Samuel took a vial, or bottle of oil, and poured it on Saul's head, and anointed him to be king over Israel. Then Samuel kissed him, and told him to go back to his father's house. He told him he would meet on the way two men, who would tell him that his father had found the asses, and was troubled because he had not come back. He also told him that he would meet three men who would give him two loaves of bread. He further told him that he would meet a company of prophets with instruments of music, and that the Spirit of the Lord would come upon him, and he should prophesy with them. All this came true as Saul went home.

A short time after this, Samuel called the people together at Mizpeh, and told them how the Lord had brought them out of Egypt, and set them free from all their enemies. But they had asked for a king to rule over them, instead of the Lord. And now the Lord was to give them a king. So the Lord chose Saul before all the people, to be their king. But when the people looked for Saul, they could not find him. Then they asked the Lord, if indeed Saul was to become king, and where he was to be found. And the Lord told them that he had hidden himself among the stuff, or baggage. And the people ran and brought Saul out. And when he stood among them, he was higher than any of them, from his shoulders and upward. And Samuel said to the people, See him, whom the Lord hath chosen, there is none like him among all the people. And they all shouted, God save the king.

Then Samuel wrote down the law which the king was to follow, in his rule over the people. And after this he sent the people away to their homes. And Saul also went home to Gibeah. But there were some people, the children of Belial, who did not like Saul. And they despised him, and gave him no presents.

Soon after, the Ammonites came up to fight against the city of Jabesh-gilead. The people in the city were afraid of the Ammonites, and wished to make this agreement with them, that they would serve the Ammonites if the Ammonites would be friends with them. The Ammonites said they would make this agreement only with them—they would put out the right eyes of all the men in the city. Now they wanted to do this, so that the men of the city could not see to fight any more. For they would not be able to see with their left eyes as they would be covered with the shield in battle. The cruel Ammonites wanted to do this, also, that all the children of Israel might be put to shame.



SAUL PROCLAIMED KING.

Then the men of Jabesh-gilead asked the Ammonites to give them seven days to think over the matter, and promised that they would then come out of the city, if no one came to help them.

The men of the city then sent messengers to Saul, who was in Gibeah. Before seeing him, they told the people what the Ammonites had said. And all the people wept greatly, and cried out with grief. Saul, who was in the field with his cattle, heard the noise of the weeping and wailing, and asked, what ails the people that they weep? And they told him the reason. And the Spirit of the Lord came upon Saul, and he was angry with the Ammonites. And he took a yoke of oxen, and killed them, and cut them in pieces, and sent them by messengers to different parts of the country, and told the messengers to say, that if the people did not come

to help Saul and Samuel fight against the Ammonites, their oxen should be cut in pieces in like manner. And an army of three hundred and thirty thousand men came quickly together. And messengers were sent to the men of Jabesh-gilead on the sixth day to tell them that the next day, by the time the sun was hot, they should have help. So, early in the morning, Saul, with his army, marched against the Ammonites, and slew them and scattered them, so that two of them were not left together. Then Saul, and Samuel, and the people, went to Gilgal and offered sacrifices to the Lord, and they all rejoiced greatly.

After this, Samuel called the people together, and told them that he was now old and gray headed, and that he had made a king for them as they had wished. He said that from a child he had been with them. He asked them, if he had taken from any of them, his ox, or his ass, or whether he had taken anything wrongfully, or whether he had treated any of them cruelly or unkindly, or whether he had taken a bribe from any of them. If he had done so, he wanted them to tell him, and he would give back to them what was their own. And the people said, Thou hast not done wrongfully to us, nor treated us cruelly or unkindly, nor taken any bribe. Then he told them what the Lord had done for their fathers and for them. And he said, although they had done wrong in asking for a king, if they would obey and serve the Lord, He would bless them; but if not, He would punish them. Then he asked them, Is it not wheat harvest to-day, when there is no sign of rain? I will call upon the Lord, and He will send thunder and rain, that you may see how wrong it is for you to have asked for a king. So Samuel called unto the Lord, and the Lord sent thunder and rain that day; and all the people greatly feared the Lord and Samuel. And the people asked Samuel earnestly to pray for them, that they might not die.

And Samuel said to them, Fear not. You have done wickedly, but if you serve the Lord with all your heart, the Lord will not forsake His people, and it hath pleased the Lord to make you His people. But if you do wickedly, you shall be destroyed, both you and your king.



SAUL DISOBEYS THE LORD AT GILGAL. JONATHAN AND HIS ARMOR-BEARER.



I Samuel xiii. 1095-1093 B. C.

WHEN Saul had been king over Israel two years, he chose three thousand men for soldiers. He made his son Jonathan captain over one thousand of them, while he himself led the other two thousand. And Jonathan went against some of the Philistines who had come into the land of Israel, and slew them with the sword. And when the Philistines heard of it, they gathered together a very great army, and came up with thirty thousand chariots, and six thousand horsemen, and so many soldiers that they could not be counted. When the people

saw their enemies coming against them in such numbers, they fled in great fear, and hid themselves in caves, and in the woods, and among the rocks, and on the mountains, and in holes in the earth. Some of them fled into the land of Gilead, on the other side of the Jordan, where the two and a half tribes lived. A few of the people followed after Saul, but they were in great fear.

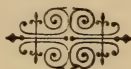
Now Samuel had promised to meet Saul at Gilgal, and had commanded him to wait there till he should come, so that Samuel might offer up burnt-offerings and peace-offerings, and afterwards tell Saul what he should do. And when Saul came to Gilgal, he waited there seven days for the coming of Samuel. Then, when he did not come, Saul grew tired of waiting, and commanded that a burnt offering should be brought to him; and he offered up the burnt offering himself. No sooner had he done this, than Samuel came, and Saul went to meet him.

And Samuel said, What hast thou done? Then Saul tried to excuse himself, and said that the people were leaving him, and he was afraid to wait any longer, lest the Philistines should come against him; and so, when he saw that Samuel did not come, he had offered up the burnt offering himself. But Samuel said that Saul had sinned against the Lord, and disobeyed His commandment, and therefore the Lord would take the kingdom away from him, and set another man over it. Then Samuel



SAUL GOING TO GILGAL.

rose up and went away. And Saul numbered the people that were with him, and found there were about six hundred men. And he, and Jonathan, his son, and all the people that were with them, came to the city of Gibeah, but the Philistines were encamped at Michmash.



SAMUEL REPROVING SAUL.

THE VICTORY OF JONATHAN AND HIS ARMOR-BEARER.

I Samuel xiv. 1087 B. C.



OW the Philistines had overrun the whole land of Israel, and held all the strong places, and for a long time the children of Israel had been their servants. They would not even let a smith live among the Israelites, that they might not be able to have swords or spears made, to use in fighting; and the Israelites had to go into the Philistines' country, to get their axes and plowshares made, and to sharpen the long sticks tipped with iron, with which they drove the oxen.

So when the day of battle came, no one among the children of Israel had either a sword or a spear, except Saul and his son Jonathan; all the rest of the people had nothing better to fight with than axes, and mattocks, and goads. At this time armor was worn by soldiers made of iron, or brass. They carried shields also, made of strong boards, covered with the dried skins of animals. When the men went into battle, they held these shields up in front of them, so as to keep the darts and arrows of their enemies from hurting them. Saul and Jonathan wore armor, and they had each a soldier to carry his spear and shield for him, when he was not using them. This soldier was called an armor-bearer.

One day Jonathan asked his armor-bearer to go with him over to the camp of the Philistines. It may be, he said, that the Lord will fight for us, and give us the victory over these heathen people. And the armor-bearer said he would go with him wherever he went. Then Jonathan told him how they would find out whether the Lord was going to help

them or not. We will go and show ourselves to the Philistines, he said, and if they tell us to wait until they come to us, we will not go any further, for the Lord is not going to help us. But if the Philistines shall say, Come up to us, then we will go up, for the Lord will give us the victory over them.

Then Jonathan and his armor-bearer set out, along a steep rugged path, and by-and-by they came below the high rocky hill where the Philistines were encamped. And when the Philistines saw them, they said, See, the Hebrews are coming out of the holes where they have been hiding themselves. And they called out to Jonathan and his armor-bearer, Come up to us, and we will show you something. When Jonathan heard them say this, he told his armor-bearer to follow him, for the Lord would give the Philistines into their hands. Then Jonathan climbed up over the rocks on his hands and feet, and his armor-bearer followed after him. And they came into the camp of the Philistines, and fell upon them at once, and slew about twenty of them. And the Lord made the earth shake beneath them, so that all the army of the Philistines was seized with fear.



JONATHAN AND HIS ARMOR-BEARER.

Now Jonathan had not told Saul what he was going to do, and it was not known that he had gone against the enemy; but Saul's watchman looked out towards the camp of the Philistines, and saw men fighting there, and he went and told Saul of it. Then Saul commanded that the men who were with him should be counted, that he might find out who among them had gone from the camp. And when they were counted, it was found that Jonathan and his armor-bearer were missing. And Saul gathered all his men together, and went over to join in the battle. And the Israelites that were with the Philistines before that time, now turned against them. Many of those, also, who before had been afraid, and hidden in the mountains, went after the Philistines, and the Lord helped the children of Israel, and the Philistines fled before them.

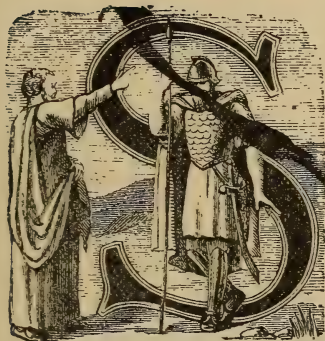
But the men of Israel suffered much on that day, for Saul had said that no man should eat anything until evening, because he did not want them to stop going after their enemies. So none of the people ate of any food. And they came to a wood where honey was dropping on the ground from a nest, which the wild bees had made in the trees; yet the men did not dare to eat of it, although they were very hungry. But Jonathan had not heard what his father had said to the people, and he dipped the end of the staff that was in his hand into the honey-comb, and put the honey into his mouth. And one of the men told him how Saul,

his father, had said that the people should not eat anything until evening. But Jonathan said that if the people had been allowed to eat food, they would have been better able to go after their enemies, and put more of them to death.

When Saul heard that Jonathan had eaten of the honey, he was very angry with him, because he disobeyed his command; and he said to him, Thou shalt surely die, Jonathan. But the people told Saul that it was through Jonathan the Israelites had gained so great a victory over their enemies; and they said very earnestly, that no harm should be done to him. So they saved Jonathan from being put to death.

SAUL AND THE AMALEKITES.

I Samuel xv. 1087 B. C.



SAUL REJECTED.

SOON after the children of Israel came out of Egypt, as we have read, a nation, called the Amalekites, made war upon them, although they had done the Amalekites no harm. These Amalekites were cruel robbers, that lived in the mountains near the land of Canaan, and they used to fall upon peaceful people, and kill them; and take their flocks and herds, and all that they had. And the Lord told Samuel that the wicked Amalekites

must be punished for making war upon the Israelites. So God sent Samuel with a message to Saul and his brave men, telling them to go out and fight against the Amalekites, and slay them all with the sword; but God said that none of their cattle, nor any of their riches, was to be kept by the Israelites; everything that they had must be destroyed.

And Saul gathered a great army of more than two hundred thousand men, and went and fought against the Amalekites. And the Israelites won the battle, and slew all the Amalekites, except their king, Agag, whom Saul saved alive. And when the people saw such fine cattle and sheep, they would not obey God, but went and took them for themselves. They put to death only the poor and mean, which they did not care for, and helped themselves to the best. And the Lord was very angry with Saul, and he spoke to Samuel, and said, I repent of having made Saul king, for he has not done as I commanded him. Samuel was very much grieved to hear this, and he prayed to the Lord all night.

The next morning, Samuel went to look for Saul, for God had told

him many things that he must say to him. Now Saul did not know that Samuel knew of his wickedness; and when Samuel met him, Saul talked as if he had done what he was told, and said, Blessed be thou of the Lord; I have obeyed the commandment of the Lord. But Samuel said, What meaneth, then, this bleating of the sheep, and the lowing of the oxen, which I hear? Then Saul wanted to make excuses for himself, and he told Samuel that the people had saved the best of the sheep and the oxen, to offer them as sacrifices unto the Lord; but all the rest they had destroyed. This was not the first time that Saul had disobeyed God. It was wrong for him to lay the blame upon the people. He should have made them do what was right, since he was their king.



SAUL TAKING HOLD OF SAMUEL.

And Samuel asked Saul whether the Lord would be better pleased to have sacrifices offered up to Him, than he would be to have his commands obeyed. To obey, Samuel said, is better than sacrifice, and to hearken, than the fat of rams. And he told Saul that it was no worse to worship idols, than it was to go on disobeying the commands of the Lord; and since Saul had disobeyed the word of the Lord, Samuel said, the Lord would put him away from being king. When Saul heard this he was much frightened, and he begged Samuel to stay with him, and pray that the Lord would forgive him; but Samuel would not stay. Then Saul took hold of Samuel's cloak to keep him from going away, and he tore



SAMUEL PRAYING FOR SAUL.

the cloak. And Samuel stopped, and said to Saul, The Lord has torn the kingdom of Israel from thee this day, and given it to a man that is better than thou, and he will not change his mind.

But Saul begged Samuel very much to stay with him, and pray to God for him, that the people might not know that the Lord was angry with him. At last Samuel said that he would stay and worship God with him. Then Samuel wanted to see Agag, the king of the Amalekites, whom Saul had saved alive. This king was a very wicked, cruel man, and God had said that he should be put to death, because he had done so much evil. Agag hoped, that as Saul had not killed him, his life would be saved; but Samuel took a sword and slew him. After that Samuel left Saul, and never came to see him any more.

THE ANOINTING OF DAVID.

I Samuel xvi. 1079 B. C.



OR a long time Samuel grieved because Saul had done wrong. And the Lord asked him why he had grieved so long for Saul, whom he had put away from being king. And he told Samuel to fill his horn with oil, and go to a man named Jesse, who lived in the city of Bethlehem, and there anoint one of Jesse's sons to be king. But Samuel said, How can I go? for if Saul hear of it, he will kill me. Then the Lord said, Take a heifer with thee, to offer up as a sacrifice there, and call Jesse to come to the sacrifice. After that, the Lord said he would make known to Samuel which one of Jesse's sons should be anointed. So Samuel did as the Lord commanded; and when he came to Bethlehem, and made ready the sacrifice, he asked Jesse and his sons to come to it.

Jesse was an old man, and had many sons, who were grown up to be men. And Samuel looked at the eldest of Jesse's sons, to see whether he was the man that God had chosen to be king. Now this son was a very tall, fine looking man, who seemed fit to be a king, and Samuel said to himself, Surely this is the one that the Lord will bid me anoint. But the Lord told him that He had not chosen this one. Then Samuel looked at Jesse's second son; but when he saw him, he knew that God had not chosen him. Then Jesse called his third son; but the Lord did not choose him. And Jesse caused seven of his sons to pass before Samuel; yet the Lord told him that the chosen one was not among these.



SAMUEL ANOINTING DAVID.

Then Samuel said to Jesse, Are thy children all here? Jesse answered that he had yet one more child, the youngest, but he was watching the sheep. And Samuel told Jesse to send for him at once. So a messenger was sent for Jesse's youngest son, and he was brought before Samuel. Now the name of this son was David, and he had a beautiful color on his cheeks, and his face was pleasant to look at. When he came in, God said to Samuel, Arise, and anoint him, for this is he. Then Samuel took the anointing oil, and poured it on David's head, and anointed him, while his seven brothers stood by. So David was the anointed of the Lord, and in time to come he would be king over Israel. But he must wait long and patiently first, until the Lord should put Saul away from being king.



THE TRUTHFUL DAVID.



DAVID PLAYS BEFORE SAUL.

I Samuel xvi. 1079 B. C.

IN a short time after Samuel had poured the oil on David's head, the Spirit of the Lord came into David, to make him fit to be a king; but the Spirit of the Lord went away from Saul. And Saul was very unhappy, because God had let a wicked spirit come into him. The Bible tells us that there are good spirits, called angels, that serve God, and watch over those who love Him. It tells us, also, that there are evil spirits that serve Satan, and try to make people do wrong. Now one of these evil spirits had come into Saul, and troubled him. And when Saul's servants saw that he had an evil spirit in him, they asked Saul to let them look for a man who could play well on the harp, and when the evil spirit troubled him, that man, they said, should come and play before Saul, and then he might get well.

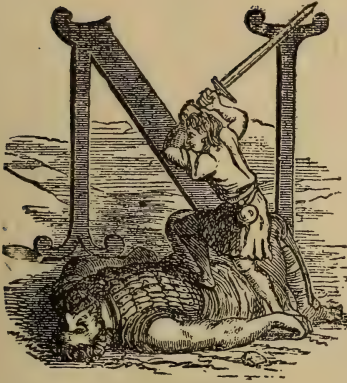
And Saul said to his servants, Go and find me a man that can play well, and bring him to me. Now one of the servants had heard of David, and he said to Saul, I have seen one of the sons of Jesse, who lives at Bethlehem, and he can play well on the harp; and besides this, he is very brave, and wise in speech, and he is handsome, and the Lord is with him. Then Saul sent messengers to Jesse, and told him to send David, his son, who kept the sheep. But Saul did not know that Samuel had anointed David to be king. Then Jesse took an ass, and loaded it with bread, and a bottle of wine, and a kid, and sent them by David as a present to Saul.

And when Saul saw David, he loved him very much; and he sent word to Jesse, that he wished to keep David. So David stayed with Saul a long while, and waited upon him, and Saul made him his armor-bearer. And when evil spirits troubled Saul, David took his harp, and played with his hand, and the sweet music soothed Saul, and gave rest to the soul of Saul. At last he grew quite well, and David went away from Saul, and kept his father's sheep, as he used to do.





DAVID SLAYS GOLIATH.

I Samuel xvii-xviii. 1063 B. C.

DAVID AND GOLIATH.

NOW although Saul had beaten the Philistines, and driven them away, yet they gathered together another army, and came back again, to try to conquer the Israelites. And Saul gathered together his army also, and went out to meet them. The Philistines made their camp on one hill, and the Israelites encamped on another hill, in front of them; and there was a valley between. And there came out in front of the Philistines' camp a giant, named Goliath of Gath; for there really were giants then; and Goliath had three brothers as big as himself.

Goliath had a helmet, or cap of brass, on his head, and he wore a coat of iron; his legs also were covered with brass, so that no enemy might wound him with sword or spear. He held a great spear in his hand, and he had a great sword in a sheath by his side; and a man carried a shield before him. And he came down into the valley between the two armies, and stood where the Israelites could hear him; and he called out to them, and told them to choose one of the men of Israel to come down and fight with him; then, if Goliath killed the Israelite, the children of Israel should become servants to the Philistines; but if the Israelites killed Goliath, then the Philistines should serve the Israelites. And Goliath cried out, I defy the armies of Israel this day; give me a man that we may fight together.

When Saul and his men heard these words, they were in great fear; for no man in Saul's army felt bold or strong enough to go out and fight with this giant; and day after day, in the morning and evening, Goliath came and walked up and down, and laughed the Israelites to scorn for not daring to come out, they who called themselves the servants of God. At last David, the shepherd boy, came into camp. He had been feeding his father's sheep at Bethlehem, but his three elder brothers were among Saul's soldiers. And David's father told him to take some parched corn and ten loaves of bread, and carry them to his brethren in the camp, and see how they were; and to take ten cheeses also, as a present to his brothers' captain. So David rose up very early in the morning, and left the sheep in care of a servant, and taking the corn and bread, he went to the camp of the Israelites.

And when he came there, the host was going forth to fight, shouting their battle-cry. For the Israelites and the Philistines had made ready for battle, and their armies stood facing each other. And David left the



SAUL AND HIS DAUGHTER.

things with the man who had come with him, and ran into the army to look for his brothers. And while he was talking with them, he saw the proud Goliath walking up and down, and daring the Israelites to come and fight with him; but they fled from him in fear. And David heard the men of Israel say among themselves, that if any man would kill the Philistine, King Saul would give him great riches, and he should have the king's daughter for his wife, and his father's family should receive honor. Then David asked again, What shall be done to the man that shall kill this Philistine?

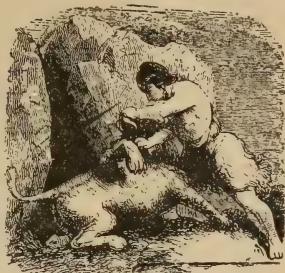
And David said, Who is this heathen Philistine, that he should defy the armies of the living God? David meant by this, that the men of Israel were God's chosen people, and should not be afraid of this heathen giant; and he called God the living God, because all the gods were things without life. And David's eldest brother, Eliab, heard him speaking thus, and was angry with him, and said, Why hast thou come down here? and with whom hast thou left the care of those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart, for thou art come down to see the battle. But David answered his brother meekly, saying, What wrong have I now done? had I not a good reason for coming down? And some of the men who had heard David's brave words, went and told Saul that a young man had just come into the camp, who said that he would fight with the giant. So Saul sent for David. And he came and stood before Saul; but though Saul had seen him before, he had quite forgotten him.

And David said to Saul, Let no man's heart be afraid because of this Philistine; thy servant will go and fight with him. And Saul asked him how it was that he, who was only a youth, could dare to think of fighting with a man of war like Goliath. David answered, that when he was keeping his father's sheep, a lion and a bear had come and tried to take a lamb out of the flock; and God had given him strength to kill both the lion and the bear, and saved him from danger; and he trusted that in like manner God would help him, if he fought with the giant, to overcome him. And Saul said to David, Go, and the Lord be with thee.



DAVID BEFORE SAUL.

But David had no sword to fight with, nor any armor to wear; so Saul dressed him in his own armor, and gave him his own sword. But David said that he could not go with the armor and sword about him; and he put them off from him. Then he took his shepherd's strong staff in his hand, and chose five smooth stones out of the brook, and put them into his shepherd's bag; and with only his staff and his sling, he went out to meet the giant. And the Philistine went near to David; and a man with a shield went before him. But when Goliath saw only a rosy-cheeked youth, wearing a shepherd's dress, coming towards him with a staff in his hand, he was fierce and angry; for he had expected to see a great man like himself, dressed in armor, and carrying a spear and a sword. And the Philistine said, Am I a dog that thou comest against me with a staff? And he called upon his false gods to curse David. Then Goliath began to



DAVID KILLING THE LION.

mock at David, and said that if he would come to him, he would give David's body to the birds and to the beasts to eat. He meant by this, that he would kill David.

But David was not afraid, and answered, Thou comest against me with a sword, and a shield; but I come against thee trusting in the Lord of hosts, the God of Israel, whom thou hast defied. For this day He will let me kill thee, and I will cut off thy head; and the army



DAVID SLAYS GOLIATH.

of the Philistines shall be slain, and their dead bodies shall become food for the birds of the air, and for the wild beasts of the field. Then Goliath came still nearer, and David ran towards him quickly, and putting his hand into his bag, he took out a stone, and slang it out of his sling. The stone went into the very middle of the giant's forehead, and Goliath fell down upon his face to the ground. So David smote the giant with a sling and with a stone, for there was no sword in his hand. And David ran and stood upon the giant, and drew out his great sword from its sheath, and cut off Goliath's head with it.



DAVID CUTTING OFF GOLIATH'S HEAD.

When the other Philistines saw that their great man was slain, they all fled. And the men of Israel rose up and shouted, for they saw that the Lord was fighting for them; and they went after the Philistines, and slew as many of them as they could overtake. Afterward, the Israelites turned back from chasing their enemies, and went into the camp of the Philistines, and took for a spoil all the gold, and the silver, and the fine clothing and the provisions that they had left in their tents.

When Saul saw David go out to fight the Philistine giant, he asked



DAVID AND JONATHAN.

Abner, the captain of his army, to find out whose son David was. And when David came from the fight, with the head of Goliath in his hand, Abner took him and brought him before Saul. And Saul said, Whose son art thou, young man? David answered, I am the son of thy servant Jesse, the Bethlehemite.

Now, while Saul was talking with David, Jonathan, Saul's son, was standing near, and he heard what David said to his father; and he began to love David very much indeed, because David was so good and brave.

And Saul would not let David go back to his father's house any more, but he took him to be with himself. And Jonathan told David that he loved him, and they both promised to be kind to each other. And Jonathan gave David his own robe, and his sword and his bow, also, and the girdle that he wore round his waist. And David obeyed Saul, and behaved himself wisely, and the soldiers and the people loved him. And Saul made him a captain over a part of his soldiers.

SAUL BECOMES JEALOUS OF DAVID.

I Samuel xviii. 1063 B. C.



WHEN, when the battle was over with the Philistines, Saul and his army went back to their homes, And as they passed through some of the cities of the land, the women came out with harps in their hands; and they played as they went along, and sang, and danced, praising Saul and David for the victory they had won. But they gave to David greater praise than they gave to Saul. Saul had slain thousands, they sang, but David had slain ten thousands of the Philistines. When Saul heard these words, he was much displeased, and he said to himself, that since David had received so much praise, he could want for nothing more, except it was Saul's kingdom. Saul, perhaps, now thought, that David was the man who was to be king instead of himself. For Samuel had told Saul, that God had chosen a better man than he was, to be king. So from this time, Saul became jealous of David, and no longer looked kindly upon him.

The next day, after he came home, an evil spirit came into Saul's heart again, and troubled him. And David took his harp, as he used to do, and began to play sweet music before Saul. Now Saul had a javelin, or sharp spear, in his hand, and he said to himself, I will drive this javelin through David, and fasten him to the wall, for he wanted to kill David.

But David saw the javelin coming, and he slipped out of the way, so that it did not hurt him. Then Saul threw it at him again, but he stepped aside the second time. And Saul was afraid of David, and hated him still more, because he saw that the Lord was with him; but God was not with Saul any more. And David behaved himself so wisely, that Saul could not find any fault in him, for which he could punish him.

Then Saul sent David away from his house, and made him a captain over a thousand men. And the Lord was with David, and helped him to do all things well, and he was loved by all the people. And Saul told him that if he would go out and fight against the Philistines, he should have Merab, Saul's daughter, for his wife. Saul hoped that the Philistines would kill David in battle. Then David went out and fought against the Philistines, but when the time came that he should have Merab, Saul gave her to be the wife of another man. And Michal, Saul's younger daughter, loved David, and when it was told Saul, he was pleased to hear it. And he said that if David would go out and kill a hundred Philistines, he should have Michal for his wife. Saul thought that this time David would surely be killed.

So David went out with his men, and fought with the Philistines, and slew two hundred of them; but the Lord kept David from being hurt. Then Samuel gave him Michal for his wife; and everybody praised David still more, and called him a very brave man. And Saul saw that the Lord was with David to help him, and he feared him yet the more, and became his bitter enemy.



SAUL THROWING THE JAVELIN AT DAVID.

DAVID ESCAPES FROM SAUL.

I Samuel xix. 1063-1062 B. C.

S time went on, Saul hated David so much, that he spoke to Jonathan, his son, and to all his servants, that they should kill David. But Jonathan loved David greatly, and he said to David, My father seeketh to kill thee; now, therefore, I pray thee, take care of thyself until the morning, and hide in some secret place.

And I will go out with my father in the field, and what he says to me I will tell thee.

And Jonathan spoke good of David to his father, and said, Let not the king do any evil to David, for David has not done any harm to thee, but has always been good and obedient to thee. For, at the risk of his life, he went against the Philistine giant, and after he had slain him, the Lord gained a great victory for the Israelites. Thou sawest it, and didst rejoice. Wherefore then wilt thou sin, and take the life of David without a cause, who has done thee no harm. And Saul paid attention to the words of Jonathan, and he solemnly promised, as the Lord liveth, he shall not be slain.

Then Jonathan called David, and told him what his father had said. And David came to Saul, and was with him as in times past.

And there was war again between the Philistines and the Israelites. And David went out against the Philistines, and slew them with a great slaughter, and they fled from him. And Saul began to hate David again; for the people loved David yet more, because he had gained the victory. And the evil spirit came into Saul's heart, as he sat in his house. Then David played on his harp to make him well. Saul had a javelin in his hand, and he threw it at David, intending to kill him, but David stepped aside, as he had done before, and the javelin passed by him, and stuck in the wall. Then David fled and escaped. And Saul sent messengers into David's house to watch him, and slay him in the morning. And Michal, David's wife, said to him, If thou save not thy life to-night, to-morrow thou wilt be killed. So Michal let David down through a window, and David fled and escaped.

Then Michal took an image and put it in David's bed, and placed a pillow of goats' hair under it, and covered it up, so that the messengers of Saul might think David was sleeping there. And when the messengers

came to take David, Michal said to them, David is sick. And the messengers returned to Saul, and told him what Michal had said. Then he sent them back and said, Bring him up to me in the bed that I may kill him. And when the messengers went into the house they found the image only in the bed, with a pillow of goats' hair under it. And Saul said to Michal, Why hast thou deceived me so, and let my enemy escape? And he was angry with her.



MICHAL.

So David fled and escaped to Ramah, where Samuel lived, and told him all that Saul had done to him. And he and Samuel went to live in Naioth. And it was told Saul that David was at Naioth. And Saul sent messengers to take him. But as they came to Naioth, the Spirit of the Lord came upon them, so they did not take David. And he sent other messengers to take him, and the Spirit of the Lord came also upon them. And he sent other messengers again, and the Spirit of the Lord came upon them, and thus none of them took David. So the Lord preserved the life of David.

THE COVENANT OF DAVID AND JONATHAN.

I Samuel xx. 1062 B. C.



ND now, when David saw that Saul was still seeking for him, he fled from Naioth, and came to the place where Jonathan was. And he asked Jonathan, saying, What have I done? What is my sin against thy father, that he seeketh to kill me? Now Jonathan did not know that his father was yet trying to kill David; so he said to him, Thou shalt not die; my father will do nothing without first making it known to me; he does not mean to kill thee. But David solemnly declared

that Saul was seeking to take his life; and he said, There is but a step between me and death. He meant by this, that he was in danger of losing his life at any time. Then Jonathan said, Whatever thy soul desireth, I will do it even for thee.

Now the next day was a feast day, and David said that Saul would expect him to come to his house and eat of the feast with him, but he was afraid to go. And he asked Jonathan to let him go out in the field, and

hide himself until the evening of the third day. And if Saul should miss him at the feast, and ask where he was, Jonathan was to say, David earnestly asked leave of me to go to his native city, Bethlehem, that he might join his family, in offering up their yearly sacrifice. Then, if Saul should say, It is well, David said he would have no reason to fear danger to himself; but if not, it would mean that Saul intended to do David evil. And David begged Jonathan to be kind to him, for the sake of the covenant they had made between them; and he said that if he deserved death, he would rather Jonathan himself should slay him, than that he should deliver him up to his father.

But Jonathan spoke kindly to David, and told him that if he knew that his father intended evil against him, he would surely tell him. And he told David that he might go away for three days. And David asked who should tell him what Saul said, when he found out that David had gone away. Jonathan answered, Come, let us go out into the field. And they went out together into the field. And Jonathan said, that while David was away, he would find out the state of his father's feelings towards him, and if he saw that he intended to do David any harm, he would surely let him know. And Jonathan made David solemnly promise that he would always be his friend while he lived; and after Jonathan was dead, and David had overcome all his enemies, he was to be kind to all that belonged to the family of Jonathan, for Jonathan's sake. And David promised to do what Jonathan had asked; and they made a covenant between them.

And Jonathan told David that after the three days had gone by, David should come there, and hide behind the rock called Ezel, that was in the field. Then, Jonathan said, he would come out at the same time into the field, making as though no one was there, and he would shoot three arrows from his bow, as though he shot at a mark, and he would send a lad out to pick the arrows up. If Jonathan should call out to the lad, The arrows are on this side of thee, David would know that Saul was no longer angry with him, and would do him no hurt. But if Jonathan should say, The arrows are beyond thee, then David might know that his life was in danger, and he must flee. Jonathan was afraid that his father might have him watched, and then he would not be able to speak with David; so he took this way of letting David know whether there was danger or not.

So David went away and hid himself. And on the next day, which was the day of the feast, Saul sat down to eat, as at other times, on a seat by the wall, and Jonathan, and Abner, the captain of the army, sat near him; but David's seat was empty. Saul said nothing about David that day, for he thought something had taken place to keep him away. But on the next day, David's place was empty; and Saul said to Jonathan,

Why has not the son of Jesse come to eat, either yesterday or to-day? Jonathan answered, David earnestly asked leave of me to go to Bethlehem, for our family have a feast there, and my brother has commanded me to be there. So, Jonathan said, he had told him he might go. When Saul heard this, he was very angry with Jonathan for letting David go. And he said to him, Dost not thou know that thou art loving David to thine own hurt? For as long as David lives thou wilt not be king, as I wish thee to be after I am dead. And Saul said, Go, now, and bring him to me, for he shall surely die. And Jonathan said, Why should he die, what hath he done? And Saul hurled his javelin at Jonathan, which missed hitting him. Then Jonathan knew that his father meant to kill David. So Jonathan arose from the table in great grief and anger, and could eat nothing because his father had said and done what he had.

On the next day, Jonathan went out into the field, for that was the day on which he was to let David know whether Saul intended evil against him or not. And David was hidden in the field, behind the rock Ezel. And when Jonathan came there, he said to the little lad that was with



JONATHAN SHOOTING THE
ARROW.

him, Run find out now the arrows which I shoot. And as the lad ran on before, Jonathan shot an arrow beyond him. And Jonathan cried out loud, saying, Is not the arrow beyond thee? Make speed, haste; stay not. And David heard the words that Jonathan spoke, and he knew from those words that he would have to flee to save his life, because Saul intended to kill him. And the lad picked up the arrows, and brought them to Jonathan, but he did not know why his master had shot them, and why he had called out after him. And Jonathan gave his bow and arrows to the lad, and said, Go carry them to the city.

As soon as the lad was gone, David came out and fell on his face before Jonathan, and bowed three times. And they kissed one another, and wept one with another. And Jonathan said to David, Go in peace. The Lord be between me and thee and between thy children and my children, forever. And David arose and went away, and Jonathan went into the city.

FOR OLDER BOYS AND GIRLS.

NO character in Scripture is more fascinating than that of Jonathan. There is no more beautiful page in history or poetry than the story of the passionate love of this heir to the throne of Israel, for the young champion, whom he had so much cause to regard as a rival. What a proof of the victory of love over self is the saying of Jonathan, Thou

shalt be king over Israel, and I shall be next unto thee. Truly did David sing in his elegy, Thy love to me was wonderful, passing the love of woman.

Jonathan is the foremost figure in it, and the nobility and self-oblivion of his love is beautifully brought out, while David's part is rather that of the loved than of the lover.

Shakespeare says of love, Hast thou more of pain or pleasure; Bailey says, The sweetest joy, the wildest woe is love; and a French writer, To love is to be a candidate for sorrow—he should have said, to be a candidate for sacrifices that ennoble others and glorify one's self.

In David and Jonathan we have love such as only pure, great souls can have. They were both of the most noble nature. They were both strong, clean, brave, full of the highest daring, both inexplicably noble toward the mad king, and ineffably tender toward God.

Why need such friendships be so rare? Friendship and love are worth more than worlds. The soul should go out for souls instead of for money. Great souls must have friends. Worlds are not enough.

Friendships of earth are the star-sparkles in the utter night. They faintly speak of the purity, perpetuity and glory of the friendships of Christ, who loves us with an infinite love. And if men can love one another as Jonathan loved David, and Damon Pythias, how should they love the ever-loving Christ who has sacrificed so much for them? And what sacrilege it is to pour such treasures of affection at the feet of dear ones here, and to give so grudgingly such miserable doles of heart's love to Him.

DAVID'S FLIGHT.

I Samuel xxi-xxii. 1062 B. C.



COMING thus out of his hiding-place, and taking leave of Jonathan, David went to the city of Nob, where the people had set up the tabernacle, instead of at Shiloh. And Ahimelech, the high priest, was afraid when he saw David, and said to him, Why art thou alone, and no man with thee. And David said to the high priest, The king has sent me on some important business, and has said to me, tell no one what it is. David was not telling the truth when he said this, for he was afraid of Saul. He had lost, for the time, his faith in God, who was able to deliver him from this danger, as He had delivered him from the lion, the bear, and Goliath.

Then David asked the priest for five loaves of bread for his servants, some young men, who had come with him. And Ahimelech said to David, There is no common bread here, but hallowed bread; by which he meant the shew bread, which was placed on the golden table by the priests. But he said, if the young men were in a right state to eat

it he would give it to them. And David said they were. So he gave them the loaves. One of the servants of Saul, whose name was Doeg, a man born in the land of Edom, and who took care of Saul's herds, happened to be present, and saw David. David felt afraid, no doubt, of him, and asked Abimelech, Is there not with thee a sword or a spear? for I have neither brought my sword nor my weapons with me, for the king's business requires haste. And the priest answered, The sword of Goliath whom thou slewest is here wrapped in a cloth; if thou wish it, thou canst take it, for there is no other sword here. And David said, There is none like that, give it me.



Then David arose and fled for fear of Saul, and went to Achish, the king of Gath. And the servants of Achish said to him, Is not this David, of whom the women of Israel sang, saying, Saul has slain his thousands, but David has slain his ten thousands of the Philistines? And David was sore afraid when he saw that they knew him, and acted as if he were not in his right mind. He scrabbled on the doors of the gate, and behaved in a wild, strange manner.

And Achish said, Lo, you see that the man is mad. Why then have you brought him to me? Do I need mad-men? Shall this mad-man come into my house? So they drove him away.



ACHISH AND DAVID.

Then David escaped to the cave of Adullam, which was large enough to hold a great many people. And his brethren, and parents, and the



DAVID IN THE CAVE OF ADULLAM.

servants of his father, heard of it, and they went down there to him. And a great many others came also. So that there were about four hundred men. And David became their captain.

Then David went to the king of Moab, and asked him to let his father and mother live with him until, he said, I know what God will do for me. And the king told him they might come. So David took them to the king, and they lived with him all the time David was in the cave.

In the midst of all his troubles and danger, David called to mind the time when he was a shepherd boy, tending his father's sheep, and he remembered that by the gate of his native city, Bethlehem, there was a well

that he used to get water from to drink. And he now longed for a drink from that same well, and said, O that some one would give me a drink of water from the well that is by the gate of Bethlehem. Then three of his brave men, who heard his wish, went and made their way through the army of the Philistines, and drew water from the well, and brought it to David. But he poured it out on the ground as an offering to the Lord, and said, Be it far from me, Lord, to drink this. Is not this as the blood of the men who have put their lives in danger to get it for me?

THE DEATH OF THE PRIESTS.

I Samuel xxii. 1062 B. C.



OD took care of David, as we have seen, and He now sent a prophet, named Gad, to tell David not to stay any longer in the cave, but to go back into the land of Judah. So David went into that land, and lived in the forest of Hareth. But Saul was in the city of Gibeah; and he rested there under a tree, with a spear in his hand, and all his servants were standing about him. And he said to them, You have all conspired against me, because none of you will tell me of the covenant which Jonathan has made with the son of Jesse; and none of you are sorry for me, that my son has stirred up David to be my enemy. And Doeg, the Edomite, answered, I saw David coming to Nob to the priest Ahimelech, and I saw Ahimelech give him bread, and the sword of Goliath. Then Saul sent for Ahimelech, and all that lived in his father's house, and for all the priests. And Saul said to Ahimelech, Why have you and all the rest conspired against me, in giving David bread and a sword? And Ahimelech answered, I thought there was none so faithful among all thy servants as David, thy son-in-law. I did not know that he was thine enemy. And Saul said, Thou shalt surely die, Ahimelech, thou and all the rest. And the king commanded his soldiers to slay the priests of the Lord, but they were afraid, and would not obey the king. And the king said to Doeg, Turn thou and kill the priests. And Doeg slew eighty-five of them. And then he went to Nob, the city of the priests, and killed all the men and women and the little children, and the oxen and the sheep and the asses. But Abiathar, one of Ahimelech's sons, escaped, and fled



SAUL WITH THE SPEAR.

to David, and told him what Saul had done. And David answered, I knew it that day when Doeg, the Edomite, saw me at the tabernacle, that he would surely tell Saul. It is through me that thy father, and all thy relatives, have been put to death. Now, therefore, stay with me; for he that seeketh my life, seeketh thine, also; but with me thou shalt be safe.

DAVID SAVES THE CITY OF KEILAH. DAVID FLEES TO ENGEDY.



I Samuel xxii-xxiv. 1061 B. C.

AND now word was brought to David that the Philistines were fighting against Keilah, in the land of Judah, and stealing the grain from the threshing floors. Then David asked the Lord, saying, Shall I go and destroy these Philistines? And the Lord said unto David, Go and smite the Philistines, and save Keilah. But David's men said unto him, Behold we are afraid in Judah, how much more, then, if we go to Keilah against the armies of the Philistines? Then David asked the Lord again; and the Lord answered him, Arise, go down to Keilah, for I will deliver the Philistines into thine hand.

So David and his men went to Keilah, and fought against the Philistines, and smote them, and brought away their cattle, and saved the people of Keilah out of their hands.

And some one told Saul that David had gone to Keilah. And Saul said, God hath delivered him into my hand, for he is shut in, by going into a city that has gates and bars. And David knew that Saul was plotting mischief against him, and he said to Abiathar, the priest, I will pray to God about it. And David prayed, O Lord God, will Saul come down as thy servant has heard, and will the men of Keilah give me up to him? And the Lord said, He will come down, and they will give thee up.

Then David and his six hundred men went quickly out of Keilah to the strong places of a mountain, in the wilderness of Ziph. And it was told Saul, that David had escaped from Keilah, so he did not go there. But he tried to find out where David was, and hunted after him every day, but the Lord kept David from being found. And Jonathan went to David in the wood. And he comforted David with his words, and said to him, Fear not, for Saul, my father, will not find thee, and thou shalt be

king over Israel, and I shall be next unto thee. And they made a covenant with each other, promising to remain true friends forever. After that David stayed in the wood, but Jonathan went back to his own home. And the people, called the Ziphites, came to Saul, and said, David is hiding himself with us in strong holds in the wood. Come down, and we will deliver him into your hand. And Saul thanked the men, and told them to keep a watch on David, and find out for a certainty where he was hiding. Then Saul and his men went down to the place where the Ziphites lived, to seek for David. But when they had surrounded him, and had almost taken him, a messenger came to Saul, saying, Make haste and come back, for the Philistines have come into the land. Then Saul had to stop from pursuing

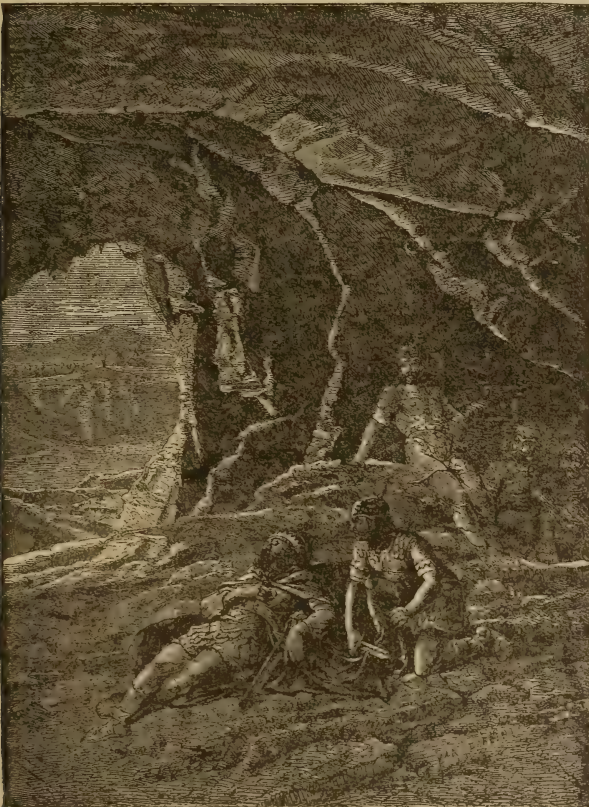


SAUL IN THE CAVE.

David, and go back to fight against the Philistines. So David was saved that time also, out of the hand of Saul; and he fled into the wilderness of Engedy.

When Saul had come back, after driving off the Philistines, it was told him where David had gone. Then he took three thousand chosen men, and went out in the wilderness to hunt for David and his men among the rocks, where the wild goats lived. And he came to a cave, and went into it alone, to lie down.

Now David and



DAVID CUTTING OFF THE SKIRT OF SAUL'S ROBE.

his men were hidden in the sides of the cave, but Saul could not see

them, because it was dark within. Then David's men wanted him to kill Saul, as he lay asleep, for they said the Lord had delivered David's enemy into his hand. But David said he would not hurt the man whom the Lord had made king.

So David would not kill Saul; neither would he let his men hurt the king; but he went gently up to Saul as he lay asleep in the cave, and cut off a piece of his robe, and took it away, but Saul did not know it.

Soon after the king rose up and went out of the cave; and he and his men went on looking for David among the hills. Then David came out of the cave, and called in a loud voice after Saul, My lord, the king.



DAVID SHOWING HIMSELF TO SAUL.

Then Saul looked behind him, and David bowed himself down to the ground. And he said to Saul, Wherefore dost thou listen to men's words, who say that David seeks to harm thee. Behold, thou hast seen this day, that the Lord had delivered thee into my hand; and some of my men wanted me to kill thee, but I said, I will not kill my lord the king, for he is the Lord's anointed. See, my father, the skirt of thy robe in my hand. Because I cut off the skirt of thy robe, and did not kill thee, thou mayest know that I do not wish to hurt thee, and that I have not sinned against thee. Why, then, dost thou hunt after me to kill me? The Lord will keep me safe, and will not let thee hurt me, neither will I do thee any harm. When Saul heard these kind words his heart was touched, and he said, Is this thy voice, my son David? And he began to weep. He had

once loved David, and when he saw how good David was, he felt that he had been very wicked. Then he said to David, Thou art much better than I am, because thou hast done good to me, but I have done thee evil; and thou hast shown kindness to me this day, for when thou couldst have killed me, thou didst not. May the Lord reward thee for what thou hast done to me this day. And now I know that thou wilt surely be king of Israel. Promise me therefore, before the Lord, that thou wilt not kill my children, after I am dead, and destroy my name among men. And David solemnly promised that he would not. And Saul went home, but David and his men went up to their strong hold.

Soon after this Samuel died, and the Israelites gathered together and mourned for him, and buried him in Ramah.

FOR OLDER BOYS AND GIRLS.

SAMUEL is the type of obedience, Saul of disobedience. What a splendid reign Saul's might have been, if he had but obeyed the voice of God. His commanding figure, his personal bravery, his military successes, his generous treatment of those who were at first unfriendly to him, the universal enthusiasm of the people in his favor, and the hearty support received from Samuel,—all promised a prosperous rule.

The people had asked for a king. It was not wrong to ask for a king in a proper spirit, but the people asked for one in a wilful spirit, and on that account it was displeasing to God. But if Saul had followed the advice of Samuel, he would have been happy, and his subjects blessed. But he became selfish, and full of self will, he took his own course, which led to his rejection by the Lord. Instead of continuing to be noble and generous, he became mean, jealous, suspicious, and blood-thirsty.

Most men, it has been said, are better fitted for adversity than prosperity. Many a one who has been liberal to the poor and to the cause of Christ when struggling to get a living, has become stingy and hard-hearted when blessed with prosperity.

In the destruction of the Amalekites, God wished to make Saul and his soldiers the executioners of divine justice. They would have had no right to do such a terrible deed, without acting under the direct command of God. Their act is never to be imitated by man, although soldiers, many times since, have been guilty of cruel butcheries. Israel was but the sword, the hand was God's.

We live now under a brighter and better dispensation. Jesus Christ has created a new order of things, and a new atmosphere of love and pity for men to breathe. He has taught us a higher law than that which reigned in the days of Saul.

Saul's rejection teaches us that partial obedience is complete disobedience. Saul obeyed as far as it suited him; that is to say, he did not obey God at all, but his own inclination, both in sparing the good and destroying the worthless. Let us beware of trying to impose on ourselves and deceive God, with shuffling lies about our obedience, and of opposing the truth, which makes known to us our disobedience.

The scene at Gilgal teaches us how pious a man gets when he wants to sin. In the first test, Saul offered sacrifices when there was no occasion; and in the second he spared the best sheep and oxen, pretending that he wanted to offer more sacrifices unto the Lord.

Again we are taught not to do evil that good may come. He who thinks to help God's cause by disobedience, will find, sooner or later, that he has made a wreck of himself, and done all the harm he could to the Lord's cause. The Lord can get along without live stock, or any stocks of any sort; but the Lord doesn't want to get along without the willing obedience of His servants and children.

Another lesson. Sins cannot be concealed. Stolen sheep are sure to bleat, and foxes to gnaw.

Samuel, the obedient servant of God, goes down to his grave at the end of a long and useful life honored and lamented, while Saul is soon to perish miserably upon the mountain of Gilboa.

DAVID AND ABIGAIL.

I Samuel xxv. 1060 B. C.

AFTER the death of Samuel, David went down to the wilderness of Paran. In that part of the country there was a man named Nabal, who had great riches. He owned three thousand sheep and a thousand goats, but he was a man of a bad temper. He was also very stingy, and did many evil things. He had a beautiful wife, whose name was Abigail, and she was wise, and had good common sense.

Now David and his men had been very near where Nabal's shepherds were taking care of his sheep. They had been very kind to these shepherds, and although when hungry, as they often were, they might have killed Nabal's sheep and eaten them, they had not done so.

David heard that this man Nabal was going to shear his sheep in Carmel. So he sent some of his young men down to Nabal, telling them to greet him in David's name, and say to him, Peace be both to thee and thine house, and unto all that thou hast. Ask thy young men, and they will tell thee that my men never hurt thy shepherds, nor took anything from them. I pray thee, therefore, give them some food for us to eat.

But Nabal insulted them, and spoke roughly to them, saying, Who is David? There are many servants now-a-days that run away from their masters. Shall I then take my bread and the water and the flesh which I have killed for the shearers, and give it to men, whom I know not whence they be? Then the young men came and told David what Nabal had said.

And David said to his men, Gird ye on every man his sword. And they did so. And David girded on his sword. And he took with him four hundred men, and left two hundred men to guard the camp. Then he went forward to punish Nabal for being so ungrateful to him.

But one of Nabal's servants, a young man, went and told Abigail how kind David and his men had been to Nabal's shepherds. He said, They were very good to us; they were a wall unto us both by night and day, all the while we were with them, keeping the sheep. And now, when David sent messengers to salute our master Nabal, he railed on them. And now David is coming with his men to attack Nabal and his house; think, therefore, what is best to be done that David may be kept from harming us.

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep, ready dressed, and five measures of parched



ABIGAIL MEETING DAVID.

corn, one hundred clusters of raisins, and two hundred cakes of figs, and put them upon asses. And she said to her servants, Go on before me, and I will come after you. But she did not tell Nabal, her husband. Then she rode upon an ass, and set out to meet David. And as she came to a wooded place of the hill, she met David and his men coming toward her. When she saw him, she made haste, and got down from the ass, and fell before David on her face, and bowed herself to the ground, saying, Let me speak, I pray thee, and do thou hear what I say; but give no heed to Nabal, who has spoken so roughly and unwisely. Let this present which

I have brought, be given to thy young men, and do thou forgive me for coming to thee. Then she said that the Lord would surely bless David and save him from his enemies. And when the Lord should have done as he had promised, and made David king over Israel, then, Abigail said, he would not have to repent of shedding blood without cause, but would be glad that he had spared the life of Nabal at her request.

And David said to Abigail, Blessed be the Lord God of Israel, who sent thee this day to meet me. And blessed be thy advice and blessed be thou who hast kept me this day from coming to shed blood, and avenging myself with my own hand.

So David took the present which she brought, and said unto her, Go home in peace, for I will do what thou hast asked me to do.

And Abigail came to Nabal, but he was holding a great feast in the house, and was very drunk; so she said nothing to him until the next morning. Then when she told him of all that had taken place, and of the great danger he had been in, he became sick with fear, and received a great shock, and all his strength left him, and he lay like a stone. And about ten days afterward he died.

When David heard that Nabal was dead, he said, Blessed be the Lord that has kept me from evil, for the Lord hath returned the wickedness of Nabal upon his own head.

And David loved Abigail, and he sent messengers to her, who said, David sent us to take thee to him to be his wife. And she bowed herself on her face to the ground, and said, Let me be a servant to wash the feet of the servants of my lord.

Then she made haste, and rode upon an ass; and she took five of her handmaidens with her, and followed after the messengers of David, and came to him and became his wife.

SAUL PURSUES DAVID AGAIN.

I Samuel xxvi-xxvii. 1060 B. C.



AND the Ziphites came to Saul in Gibeah, and said David was hiding among the hills in the wilderness of Ziph. And Saul, who had forgotten David's kindness, and still felt hatred towards him, took three thousand chosen men to hunt after David in the wilderness.

When David heard that Saul was coming, he sent out spies to see if it was really so. And they came back and said, Saul is coming indeed.

Then David arose and came very quietly to the place where Saul had

set up his tents. And David said to his chief officers, Who will go with me to the camp of Saul? And Abishai said, I will go with thee. Abishai was the nephew of David.

So David and Abishai went to the camp at night. And Saul was sleeping in the midst of the wagons, and his spear was stuck in the ground near his pillow. And Abner, the general of the army, and the soldiers, all lay sleeping round about Saul. And Abishai said to David, God has delivered thine enemy into thy hand this day, let me, I pray thee, run my spear through him to the earth, and I will not have to do it the second time.

And David said, Kill him not, for who can kill the Lord's anointed and be without guilt? The Lord may some time kill him, or he may die in battle, but the Lord forbid that I should kill him. But David said to Abishai, Take the spear that is at the head of his pillow, and the cruse (or bottle) of water, and let us go. So they took the spear and the cruse of water, and went away, and no one saw them, because a deep sleep from the Lord had fallen upon all the soldiers. Then David went and stood upon the top of a hill, a good way off; yet as he spoke in a loud voice, Saul could hear him. And he cried to the men that were sleeping around Saul, and to Abner, saying, Answerest thou not, Abner? And Abner, starting up out of sleep, shouted, Who art thou that criest to the king? And David said, Art thou not a brave man? Why hast thou not



DAVID WITH SAUL'S SPEAR.

kept better guard over thy lord the king, so that no one might come into the camp to kill him? You all ought to die for not keeping better watch. See, now, where the king's spear is, and the cruse of water that stood by his pillow.

And Saul knew David's voice, and said, Is this thy voice, my son David? David answered, It is my voice, my lord, O king. And David said, Wherefore doth my lord thus pursue his servant? What have I done? Is there any evil in me towards thee? If I have done anything wicked, I will confess my sin, and offer up a sacrifice to the Lord to atone for it. But, if evil men have persuaded thee that I intend to do thee harm, may the Lord punish them as they deserve. And he begged Saul not to kill him.

Then Saul said, I have sinned; come back, my son David. I will never harm thee again, because thou hast spared my life this day. I have been very foolish, and have done thee a great wrong. And David said, Here is thy king's spear; let one of his young men come and take it; and may the Lord reward every man for his righteousness and faithfulness;

for I might have slain thee this day, but I would not. Then David prayed, that as he had been kind to Saul, so the Lord would be kind to him, and save him out of all his troubles. And Saul spoke kindly to David, saying, Blessed be thou, my son David, thou shalt do great things, and shalt conquer thine enemies. Then David went his way, and Saul went back to his own home.

But though Saul parted from David in this kind and friendly manner, David did not put any trust in the king's words, for Saul had seemed to make friends with him before, yet, after a little while, he came out again after David, to take his life. So David said, There is nothing better for me, than to go into the land of the Philistines, and Saul shall despair to find me, so I shall escape out of his hands. Then David and his six hundred men went into the land of the Philistines, and came to Achish, king of Gath. And David said to Achish, Give me some place in some town of the country, that I and my men may live there. And Achish gave him a city called Ziklag, and David and his men lived there a year and four months. And when Saul heard that David had fled to the Philistines, he sought no more after him.

SAUL AND THE WOMAN OF ENDOR.

I Samuel xxviii. 1056 B. C.



ND while David was living with the Philistines, that people gathered their armies together to fight against Saul. And Achish said to David, Thou shalt go with me to battle, thou and thy men. He wanted David to help the Philistines fight against Saul and his army. But David did not promise to go with Achish. And the Philistines came and made their camp in Shunem; and Saul and the men of Israel encamped at Gilboa.

When Saul saw how large an army the Philistines had, he was greatly afraid, and his heart sank within him. And he asked of the Lord what he should do; but the Lord did not answer him, neither did the Lord send his prophets to make known his will to Saul. Now in those days, there were among the Philistines certain persons who could call up evil spirits, when they wanted to do so, and talk with them. These were called familiar spirits. They would question these spirits, and ask their advice or help.

The Bible tells us that it was a very great sin to have a familiar spirit; and the Lord said, that all those persons who had them, should be put to death. He commanded the children of Israel not to go to such persons to ask any questions, or to inquire of them. The Lord would not answer

Saul when he asked what he should do against the Philistines. Then Saul told his servants to seek for a woman that had a familiar spirit, that he might go to her and ask advice. And his servants answered that there was a woman at Endor, who had a familiar spirit.

Then Saul put on a dress which concealed him; and he took two men with him, and went to the woman by night; but she did not know that it was Saul. And he asked her to let the familiar spirit bring up for him a man who was dead, but whom he wanted to speak with. But the woman said that Saul had destroyed and driven off those that had familiar spirits, and she was afraid that he would find out what she had done, and cause



SAUL AND THE WOMAN OF ENDOR.

her to be put to death. But Saul promised that no harm should happen to her. Then the woman asked, Whom shall I bring up to thee? Saul answered, Bring me up Samuel. Then Samuel, who had been dead for a long time, rose up before them. It was the Lord himself who brought Samuel to speak to Saul, and not the woman of Endor. Then Saul bowed himself down with his face to the ground. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? Saul answered, I am in great distress, for the Philistines make war against me, and God has departed from

me, and answers me no more; therefore I have called thee, that thou mayest make known to me what I shall do. Then Samuel said, Why, then, dost thou ask of me, seeing the Lord has departed from thee, and become thine enemy? The Lord has done to thee what I told thee he would do; he has taken the kingdom from thee, and has given it to David, because thou didst not obey the commands of the Lord. The Lord, also, will let the Philistines gain the victory over the children of Israel; and to-morrow thou and thy sons will be with me.

When Saul heard these words, he fell down upon the ground, and there was no strength left in him; for he had eaten nothing all that day, nor all the night before. And when the woman saw that Saul was in great trouble, she asked him to let her set food before him, that he might eat and gain strength before he went on his way. But Saul refused, and said, I will not eat. Then his servants and the woman urged him to eat, until at last he consented. Then he rose up from the ground and sat upon the bed. And the woman killed a fat calf that she had, and took flour and kneaded it and made bread. And she brought it and set it before Saul and his servants, and they did eat. Then they rose up and went away that night.

DAVID DEFEATS THE AMALEKITES.

I Samuel xxix-xxx. 1056 B. C.



OW the lords of the Philistines gathered all their armies together at Aphek. And David with his six hundred men came with Achish, the king of Gath. But when the chief men of the Philistines saw them, they asked what those Hebrews were doing there. Achish answered, This is David, the servant of Saul, the king of Israel, and he has been with me for a long time, and I have found no fault in him since he came unto me. But the chief men of the Philistines were angry at Achish for bringing David with him; and they said to him, Make this fellow go back to the place which thou hast given him to live in, and let him not go down with us to battle, lest during the fight he turn against us, so that he may get into favor with Saul, his master, again.

Then Achish called David and said to him, I have not found evil in thee since the day of thy coming unto me. But the lords of the Philistines favor thee not; therefore, return and go in peace, that thou displease them not. And so David and his men went back early in the morning, and the Philistines went up to Jezreel.

On the third day David came to Ziklag. And he found that the Amalekites had taken Ziklag and burned it with fire, and had taken their

women, and their sons, and their daughters, captive. Then David and his men wept, until they had no more power to weep. And David was greatly distressed, for his soldiers talked of stoning him, because he had taken them away from the city. But David prayed to the Lord and trusted in Him.

And David asked the Lord, saying, Shall I pursue after the Amalekites, shall I overtake them? And the Lord said, Pursue; for thou shalt surely overtake them and recover all. So David and his men went after the Amalekites, until they came to the brook Besor. Here two hundred of his men had to be left behind, because they were so faint and weary.

And they found an Egyptian in a field who was sick and nearly starving, for he had nothing to eat and drink for three days and nights. And they brought him to David, and gave him bread and water, and a piece of a cake of figs, and two clusters of raisins. And David asked him who he was, and he said, I am a young man of Egypt, servant of an Amalekite, and my master left me three days ago, because I fell sick. He then said, We made an attack upon the country about Ziklag, and burned that city with fire.

Then David said, Canst thou take me to the place where the Amalekites are? And the Egyptian said, Promise me solemnly that thou wilt not kill me, nor give me up to my master, and I will take thee to them.

Then the young man went with them, and took them to the camp of the enemy. And the Amalekites were spread along the ground, eating and drinking and dancing, because of the great spoil they had taken. And David rushed upon them with his men, and conquered them, and only four hundred of them escaped. And David and his soldiers found their wives and children, and all the things that the enemy had taken from Ziklag. And they took all the flocks and herds, and drove them back.

And David and his soldiers came to the two hundred men who had been left behind at the brook Besor. And some of the selfish soldiers of David said, Because these two hundred men went not with us, we will not give them anything that we have taken, except their wives and children.

And David said, Ye shall not do so, my brethren. These who have stayed behind, shall have their share with the rest.



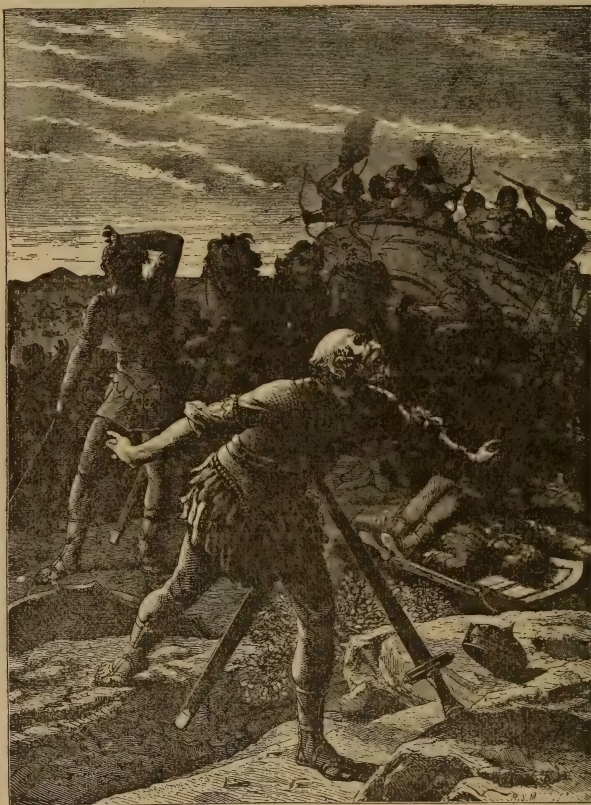
THE DEATH OF SAUL.

I Samuel xxxi. 1056 B. C.

AND now the Philistines fought against Israel. And the men of Israel fled from them, and many of them were killed on Mount Gilboa. And the battle went sore against Saul, and the archers hit him with their arrows, and wounded him in many places. And Saul said to his armor-bearer, Draw thy sword and thrust me through, lest these heathen Philistines come and kill me. But his armor-bearer was very much afraid, and would not do it. Then Saul took his sword and fell upon it, and he lay dead upon the field. And when his armor-bearer saw that Saul was dead, he fell also upon his sword, and died with him. And Jonathan and the other sons of Saul, and nearly all the soldiers of Saul, died that same day. And when the men of Israel, that were on the other side of the valley, saw that the soldiers of Saul had either fled or were dead, and that Saul and his sons were dead, they left their cities and fled away, and the Philistines dwelt in them.

On the morning after the battle on Gilboa was over,

the Philistines came to strip the dead bodies of the Israelites, and they found Saul and his three sons on the field. And they cut off Saul's head, and took his armor, and sent it into the land of the Philistines. And they told the news in the temple of their idols, and among the people. And



THE DEATH OF SAUL.

they hung up Saul's armor in the temple of their false god Ashtaroth, and they fastened the bodies of Saul and his sons to the wall of Bethshan.

And when the inhabitants of Jabesh-Gilead heard what the Philistines had done, some of their brave men went down at night and took the bodies of Saul and his sons from the wall, and brought them to Jabesh, and burned them there. Then they took their bones and buried them under a tree at Jabesh, and they fasted seven days.

FOR OLDER BOYS AND GIRLS.

WHAT a contrast between these two men. David trusting in the living God, and being encouraged to draw nigh to Him; Saul turning his back upon the Lord, and at last seeking a woman with a familiar spirit.

What true nobleness of nature David displayed, when he would not drink the water brought him by his brave men from the well of Bethlehem, but poured it out as an offering to the Lord.



DAVID POURING OUT THE WATER.

What magnanimity and forbearance he exhibited when he would not take the life of Saul, who was hunting him to death. How vindictive, malignant and ungrateful the conduct of Saul appears, in still seeking the life of this forgiving man!

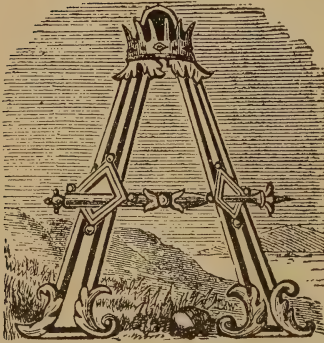
The main contrast between these two characters lies in this fact: David cultivated the powers of his mind and soul, by constant faith in God and obedience to His will. Saul did not. Many noble and lovable qualities this first king of Israel possessed. He was in his earlier years brave, prompt, modest, teachable, generous. But he did not develop his moral nature nor strive to win any grace that did not come naturally to him. Religion took a strong hold on David's character. Saul gave true religion the go by.

God will hold us strictly accountable for the care of our religious life. No successes of any kind will compensate for want of attention to the supreme end of life—to glorify God in our bodies and spirits which are His.

David, by obedience, went to Israel's throne; Saul, by disobedience and neglect of duty, went to a suicide's death on Gilboa. The wages of sin is death, but the gift of God is eternal life through Jesus Christ.

DAVID IS MADE KING OF ISRAEL.

II Samuel i-vi; I Chron. xi-xvi. 1056-1042 B. C.



AND now on the third day after David had gone back to Ziklag, a man came to him from the camp of Saul with his clothes torn, and earth upon his head. And he fell on his face before David. And when David asked him where he had come from, he said that he had fled from the camp of Israel with others, and that many of the people were killed, and among them, Saul and Jonathan. David then asked him how he knew that Saul and

Jonathan were dead. He said, As I happened to go upon Mount Gilboa, I saw Saul leaning on his spear, and the chariots and horsemen of the Philistines pressing on him. And when he saw me, he called me to him and said, Who art thou? And I told him that I was an Amalekite. And he said to me again, I pray thee, stand upon me and slay me, for I am in anguish because life is still in me. So I stood upon him and slew him, because I was sure that he could not live much longer. And I took the crown that was on his head, and the bracelet that was on his arm, and have brought them to thee.



THE DEAD ON GILBOA.

Then David rent his clothes, and so did all the men that were with him. And they mourned, and wept, and fasted until night, for Saul and

Jonathan, and for all the men of Israel, who had been killed. And David told the Amalekites that he had done a great wrong in killing Saul, who had been anointed king by the Lord, and that he must die. Now, the young man had not told the truth when he said he had killed Saul; for



DAVID THE KING.

Saul had killed himself. He thought that he would gain David's favor in this wicked way. But David said to him that because he had said, I have slain the Lord's anointed, he must be punished for his sin by death.

After this, David asked the Lord whether he should go up into any of the cities of Judah. And the Lord told him to go up to Hebron. So he went up with his family, and with all his men, and dwelt there. And the men of Judah came to Hebron, which was in their country, and there they anointed David king over his own tribe of Judah. But the other tribes made Ish-bosheth, Saul's son, king over them.

About six years after this, two of Ish-bosheth's captains came to his house, one day at noon. Ish-bosheth was lying on his bed. And the captains went in to him, pretending that they were carrying in wheat to him. But their true purpose was to kill Ish-bosheth. And when they had come into the room where he was lying, they drew their swords and slew him, and they cut off his head, and carried it away with them by night to David. And they said to him, behold the head of Ish-bosheth, the son of Saul, thine enemy, who sought thy life. But David told them they had done a greater wrong than the young man who had been put to death for saying



DAVID SLAYING THE JEBUSITES.

that he had killed Saul. Their sin was greater, because they, who were wicked men, had killed a righteous person. And he commanded the two captains to be put to death.



THE SHEPHERD BOY A KING.

Then all the tribes of Israel came to David at Hebron, and anointed him king over all Israel. After this, he and his men went up to Jerusalem. The people of Judah had not been able to drive out the Jebusites who lived there, and so they lived with those people. But David drove them out of their strong fort, which was on Mount Zion, and he dwelt there himself, and called it the city of David. And he grew to be a great man, for the Lord was with him.

And Hiram, king of Tyre, sent messengers to David, and cedar trees, and carpenters, and masons; and they built a house for him in Jerusalem.

Twice during that year the Philistines came up against Jerusalem, but each time, with the Lord's help, David drove them back, killing many as they fled.

Ever since the Philistines had sent back the ark, in a cart to Israel, it

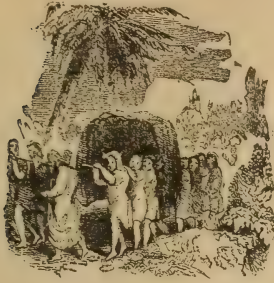


DAVID REJOICING BEFORE THE ARK.

had been in the house of Abinadab in Kirjath-jearim, a city in the land of Judah. But David thought it should now be brought to Jerusalem. As the people also wanted this done, they all went down and brought the ark out of the house, and placed it in a new cart. And Uzzah and Ahio, the sons of Abinadab, drove the cart.

But when they came to the threshing-floor of Nachon, the oxen stumbled and shook the cart. Then Uzzah put out his hand to steady the ark,

and he took hold of it. But in doing this he disobeyed the Lord, for the Lord had commanded that no one except the priests should touch the ark, when it was uncovered, and that when it was covered by the curtains of the tabernacle, the Levites alone should come near it to carry it on their shoulders. And the Lord said, that if any one else should touch it, he should die. And so, when Uzzah touched the ark, he fell back dead.



UZZAH'S BURIAL.

And David was afraid of the Lord, and said, How shall the ark come to me? So he would not move the ark further, but he carried it aside into the house of Obed-edom. And the ark was there three months. And the Lord blessed Obed-edom and all his household.

When David heard how the Lord had blessed them, he called together the priests and Levites, and all the people of Israel, to bring the ark up to Jerusalem. This time the Levites carried the ark on their shoulders, as the Lord had commanded. And when they had gone six steps, David offered up sacrifices. David was clothed in fine linen, and so were all the Levites that carried the ark, and the singers. And David danced for joy before the Lord. So they brought up the ark, with shouting and with the sound of the trumpet.

And, as the ark of the Lord came into the city of David, Michal, his wife, looked through a window, and saw David leaping and dancing before the Lord, and she despised him in her heart.

And they brought the ark into Jerusalem, and set it in its place in the midst of the tabernacle that David had pitched for it. And David offered burnt offerings and peace offerings before the Lord. Then he blessed the people, and gave to each one of them a loaf of bread, and a good piece of flesh, and a bottle of grape juice. With these gifts, they went away, each one to his home.

Then David returned to bless his own household. And Michal came out to meet him, and she spoke scornfully to him, because he, who was the king, had leaped and danced before his people. She thought he should walk in a stately manner as became a king. But David rebuked her. He said that he was singing and leaping before the Lord, and not before the people. The Lord had made him ruler over Israel, and he should keep on praising Him, in the way that seemed right to him, no matter what the people thought.



MICHAL SCORNING DAVID.

DAVID'S SIN.

II Samuel vii-xii; I Chron. xvii-xx. 1042-1034 B. C.

AND as David sat in his house, he said to the prophet Nathan, I dwell in a house of cedar, but the ark dwelleth within curtains. And Nathan told him to do all that was in his heart, and to build a temple for the ark much finer than his house. But during the following night, the Lord told Nathan to go and tell David that he should not build the temple, but that he should have a son who should rule over Israel after he was dead, and who should build a temple for the Lord. Then Nathan told David what the Lord had said to him. And David said, that what the Lord commanded was right. And he praised the Lord.

David fought many battles with the Philistines, and gained the victory over them. He took from them many chariots and horsemen, and much gold and silver and brass. And he gave a portion of the precious things he had taken to the Lord. And the Lord cared for David wherever he went. And David reigned with justice over his people.



ZIBA GOING TO DAVID.

Then David called to him a man by the name of Ziba, who had been a servant to Saul, and asked him if any of Saul's children were yet alive, for if they were, he wanted to show them kindness for Jonathan's sake. And the servant, Ziba said, that a son of Jonathan was still living, and that he was lame. The name of this son was Mephibosheth. And David sent for him, and told him that he should receive again all the land and goods that had belonged to Saul, and that he should eat at David's table.



MEPHIBOSHETH AS A CHILD.

So Mephibosheth came and bowed down before David, and David gave him all the land and goods that had belonged to Saul, and he told Ziba and his sons to take care of the land and to raise grain on it. And after that Mephibosheth lived in Jerusalem, and ate at the king's table.

When David was walking one evening on the top of his house, he saw a beautiful woman, whose name was Bathsheba. And he loved her. But he heard that she was the wife of Uriah, the Hittite, one of his soldiers.



MEPHIBOSHETH BOWING.

Now his army was fighting the Ammonites, and Joab, the captain, was leading them. So he called Uriah to him, and asked him about the soldiers and the war. And David asked him to



BATHSHEBA AND DAVID.

eat with him. Then after three days he sent him back to the army, with a letter to Joab. In this letter, David told Joab to place Uriah in the front line of the army, and to tell the men near him to run away when the Ammonites should come against them, so that Uriah might be killed by them. And Joab did as David ordered. And when the Ammonites came against

the Israelites, the men in the front rank near Uriah ran away, and left him alone. Then the Ammonites killed him. And when David heard that Uriah was dead, he took Bathsheba to be his wife.



NATHAN REPROVING DAVID.

Then the Lord sent Nathan the prophet to David. And Nathan said to David, There were two men in a city. One was rich, the other poor. The rich man had many flocks and herds. But the

poor man had nothing save one little lamb, which he had brought up and

cared for. It grew up with him, and with his children, and ate of his



THOU ART THE MAN.

own meat, and drank out of his own cup, and lay in his bosom, and was like a daughter to him. And a traveler came to the rich man's house. And the rich man made ready a meal for him. But instead of going out to his own large flock of sheep, and taking one of them for the meal, he took the poor man's little lamb, and killed it and made it ready for the traveler to eat.

Then David was very angry with the rich man, and he said to Nathan, That man shall surely die. And Nathan said, Thou art the man, for although the Lord has made thee king over Israel, and has given thee success in everything thou hast done, yet thou hast disobeyed His commandment and hast killed Uriah with the sword, and hast taken his wife to be thy wife. Now, therefore, the sword shall never depart from thy house, but evil shall come upon thee. Then David said to Nathan, I have sinned. And Nathan said to him that he should not die for his sin, but that the child which the Lord had sent to David and Bathsheba, should die.

And Nathan went away. Then the child become very sick. And David prayed to the Lord to make the child well again. And he fasted and lay all night on the earth. And the elders of his house went to him, to raise him up. But he would not rise, nor eat any food. On the seventh day the child died. And the servants feared to tell David. They thought he would hurt himself in his great grief. But when he saw them whispering together, David thought that the child was dead. And he asked them, and they said, he is dead. Then David arose, and washed himself, and put on clean garments, and went into the house of the Lord, and worshipped. Then he went to his own house and ate bread. And his servants wondered, and said to him, When the child was sick, thou didst fast and weep for the child; but when the child was dead, thou didst rise up and eat bread. And David said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will make the child well? But now he is dead, why should I fast? can I bring him back again? I shall go to him, but he shall not return to me.



BATHSHEBA MOURNING.

And David comforted his wife Bathsheba. And the Lord gave them another son, and they called him Solomon, which means, Peaceable. And the Lord loved him.

ABSALOM REBELS AGAINST DAVID.

II Samuel xiv-xvii. 1032-1023 B. C.

DAVID had other children besides Solomon. Absalom was one of his sons. One day Absalom killed his brother Amnon, who had wronged their sister Tamar. And then Absalom fled from Jerusalem, and did not return for three years. At the end of that time, David sent word to him that he might return to his own house, but that he must not come before the king. So Absalom came back to Jerusalem, and lived in his home two years without seeing David. Then Absalom sent for Joab, David's captain, to have him go to the king and beg him to let Absalom see him. But Joab did not go to Absalom. Then Absalom sent



SETTING JOAB'S FIELDS AFIRE.



DAVID FORGIVES ABSALOM.

the second time, and still Joab would not go. Then Absalom told his servants to set on fire Joab's field of barley, which was near by. When Joab saw his grain burning, he went to Absalom, and asked him why his servants had set on fire the field. And Absalom said he wanted Joab to go to his father, the king, and ask him to let Absalom come before him; if the king found any evil in Absalom, then

let him kill him. And Joab went to David and told him. And when David had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king. And David kissed and forgave Absalom.

In all Israel, there was no one so much praised as Absalom for his beauty. From the sole of his foot, even to the crown of his head, there was no fault in his body. His hair was very thick, and when he cut it each year it weighed more than six pounds. But he was not a good man, for he wished to be king in place of his father. And he made ready fifty chariots and horses, and fifty men to run before him. And he would rise up early in the morning and stand near the gate. And whenever any man came to the king for judgment, Absalom would stop him, and tell him that the king had not time to listen to him. Then he would say, Oh that I were made judge in the land, that every man which hath any suit or cause might come to me, and I would do him justice! And whenever any man came near to him to bow to him, he would take him by the hand and kiss him. In this way he stole the hearts of the men of Israel away from David.

So Absalom came to David, and asked that he might go to Hebron to pay a vow to the Lord. And the king said to him, Go in peace. So he arose, and went to Hebron. But he sent spies throughout all the tribes of Israel, saying, As soon as you hear the sound of the trumpet, then you shall say, Absalom reigneth in Hebron. And two hundred men went with Absalom from Jerusalem. And he sent for Ahithophel, who was David's counsellor.

When David heard that Absalom had rebelled, and the men of Israel with him, he fled with all his servants. And he crossed the brook Kidron and turned toward the wilderness. And Zadok, the priest, also, and all the Levites were following, bearing the ark. But David said to them, Carry back the ark of God into the city; if I shall find favor in the eyes of the Lord, He will bring me again, and show me it and His house. Let Him do to me as seemeth good to Him.

And David went up Mount Olivet, and wept as he went, and had his head covered and his feet bare. And all the people that went with him covered their heads and wept. When David came to the top of the mount, where he worshipped God, he met his friend Hushai. And he told Hushai to go back to Jerusalem, and say to Absalom, I will be his servant, as I have been thy father's servant. David said that in this way he might be able to defeat the counsel of Ahithophel, who had left David and gone over to Absalom. David told Hushai to send word to him by one of Zadok's sons, telling him everything that was going on. So Hushai went back to Jerusalem.

And when David came to a place called Bahurim, a man came out whose name was Shimei. This man was a relative of Saul. And he threw stones at David and his servants. And he cursed David, because he had become the king in place of one of Saul's family. Then one of David's men wanted to go over and kill Shimei, but David would not let him do so, for David said that he himself had sinned, and that he deserved the punishment the Lord was laying on him. He said that even his own son was seeking his life; and a stranger like Shimei, might be expected to do him greater evil than his own child.

And Absalom, and all the men of Israel, came into Jerusalem, and with them Ahithophel. Then Hushai came and said to Absalom, God save the king. As I have served thy father, so will I serve thee. Then Absalom said to Ahithophel, Give counsel what we shall do. And Ahithophel said, Let me choose out twelve thousand men, and I will follow after David this night, and I will come upon him while he is weary and weak, and will make him afraid; and all the people that are with him shall flee; and I will kill the king alone; and I will bring back all the people; so all the people shall be in peace.

Then Absalom called Hushai and said, Ahithophel has spoken in this manner; shall we do as he says? if not, speak yourself. And Hushai said, the counsel of Ahithophel is not good at this time, for thy father and his men are mighty men, and they are now bitter of soul; thy father will not sleep with the rest of the people, for he will hide in some cave; and when thy men go out to seek him, he will come upon them unawares, and kill them, and they will fly in fear. I counsel, that you gather together all Israel from Dan to Beer-sheba, and that you yourself lead them against David. In this way you will be sure to find him and kill him.

And Absalom and all the men of Israel said, The counsel of Hushai is better than the counsel of Ahithophel. Then Hushai told Zadok how he had counseled Absalom, and commanded him to send word quickly to David, that he must not sleep that night in the plains of the wilderness, but must hasten away, lest he be taken captive.



THE WOMAN POINTING.

Now two sons of the priest were hiding just outside of the city, where they could not be seen, and a woman went and told them what Hushai had said. And they went and told David. But a lad saw them, and told Absalom. And they came quickly to a house in Bahurim, which had a well in the yard. Then they let themselves down into it, and the woman of the house spread a covering over the well, and scattered ground

corn upon it, so that no one would know there was a well underneath. And when Absalom's soldiers came, looking for the boys, she said they had gone over a brook of water, which was near by. And when they had hunted and could not find the boys, they went back to Jerusalem. Then the boys climbed up out of the well, and ran on to David, and told him what Hushai had counseled. Then David and his followers hastened to cross the Jordan and reach a place of safety.

And when Ahithophel saw that his counsel was not followed, he saddled his ass, and went back to his home in the city of Giloh. Then after he had put his house in order, he hanged himself. And he was buried in the grave of his father.

THE DEATH OF ABSALOM.

II Samuel xviii-xxiv. 1023-1017 B. C.



IN a short time after this, David came to a place called Mahanaim. And a man named Shobi brought beds and dishes and food to David. And Absalom crossed over the Jordan with the men of Israel, and camped in the land of Gilead.

Then David divided his army into three divisions for the battle. And David said unto the people, I will surely go forth with you myself also. But they answered, Thou shalt not go forth; for if we flee away they will not care for us; neither if half of us die will they care for us; but thou art worth ten thousand of us. And King David said, I will do what seemeth best to you. So he stood by the gate of the city, while the people went out into the battle-field. And David commanded them, saying, Deal gently, for my sake, with the young man, even with Absalom. So they went out to fight against him and the men of Israel, and the battle was in the wood of Ephraim. And there, David's men drove the men of Israel before them, and they slew twenty thousand of them.



ABSALOM AND THE MEN OF GILEAD.

And Absalom met the men of David. And the mule on which he was riding went under a great oak tree, and his hair caught in the thick boughs, so that he was pulled off from the mule, and hung in mid air. And a man who saw him hanging there, ran and told Joab. And Joab said to him, Why didst thou not kill him? and I would have given thee ten shekels of

silver. And the man said, Though I should receive a thousand shekels of silver, I would not put forth my hand against the king's son, for the king commanded that no one should touch Absalom. But Joab disobeyed David. He took three darts and thrust them through Absalom, and the young men that carried Joab's armor surrounded Absalom and killed him. And they took Absalom and cast him into a great pit in the wood, and laid a great heap of stones upon him.



ABSALOM CAST INTO THE PIT.

Then a man called Ahimaaz asked Joab to let him run to David and tell him what had happened. But Joab told him not to go that day, because the king's son was dead. Then Joab called Cushi to him, and told him to go and tell David what he had seen. So Cushi went. And when Ahimaaz asked him again that he might go, Joab said he could. So he ran after Cushi and passed him, coming first to the king.

David was sitting between the two gates waiting for news. And the watchman went up to the roof and saw the men running towards him. And the king said, that they were bringing news from the battle. And when Ahimaaz came in, he said, All is well. And David said, Is the young man Absalom safe? And Ahimaaz answered, I saw a great tumult, but I did not know what it was. Then Cushi came in, saying, The Lord hath this day punished all those who rose up against thee. But when David asked him, also, if Absalom was safe, Cushi said, Let the enemies of my lord the king, and all that rise up to hurt thee, be as that young man is. And the king then knew that his son was dead. And he went up to the room over the gate and wept. And as he went, he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

And the victory that day was turned into mourning among all the people.

But Joab went to David, and told him that he should not grieve for Absalom, because the people who had fought that day for the king would be angry with him for caring so much for their enemies. And Joab told him, that if he did not hasten out and speak kindly to the people, they would all leave him. Then David went out and sat in the gate, and all the people saw him there, and they were satisfied.

Then the men in Jerusalem sent word to the king, asking him to come back to the city. So David went back. And as he was going, Shimei, who had thrown stones at him, came and asked the king to forgive him. And David said to him, Thou shalt not die. After this David ruled over the people as he did before Absalom rebelled against him.

But not many years after this, David sinned against the Lord. For he numbered the people, although the Lord had not commanded him to do so. At first Joab was unwilling to carry out David's orders to number the people, but at last he did so. And it took him over nine months to do it. He found that there were eight hundred thousand men in Israel, and five hundred thousand in Judah.

And David was sorry for his sin, and he said, I beseech thee, O Lord,



DAVID AND ARAUNAH.

take away the sin of thy servant. But the Lord sent a prophet named Gad to David. And Gad said, that the Lord would punish him in one of three ways: He would send a seven years' famine, or would send his enemies against him, who would drive him before them for three months, or He would send a three days' pestilence. And David must choose one of these three punishments. So David said, Let me not fall into the hand of man, let me fall into the hand of the Lord.

Then the Lord sent a pestilence upon Israel, and seventy thousand men died. And the angel of the Lord was near the threshing ground of a man named Araunah. And Gad came that day to David, and told him to go up and to build an altar to the Lord on the threshing-floor of Araunah. So David went up. And when Araunah saw him coming, he bowed before the king. And David said that he had come to buy the ground on which to build an altar to the Lord, that the plague might be stopped. But Araunah said, he would gladly give the threshing-floor, and whatever, besides, David wanted to use in the sacrifice. Still David said he must buy it, and pay Araunah something for it. So David bought it, and oxen, for the sacrifice. And there he built an altar, and offered burnt offerings and peace offerings. So the Lord forgave him, and He stopped the plague from spreading further in Israel.

FOR OLDER BOYS AND GIRLS.

PRIDE and self-will are the characteristics of this haughty, beautiful Absalom. And to these must be added the base sin of ingratitude. Shakespeare says:

Filial ingratitude!

Is it not, as this mouth should tear this hand,
For lifting food to 't?

Ingratitude has been called a broken channel, by which the foundations of the affections have been undermined; a lump of soot, which falling into a dish of friendship, destroys its scent and flavor; a marble-hearted fiend, more hideous, when shown in a child, than a sea-monster.

Shakespeare again says:

Sharper than a serpent's tooth it is,
To have a thankless child.

To the ingratitude of Absalom must be added falsehood, cunning and hypocrisy. He stole by these and his winsome arts, the affections of the people from his father. But we see in this lesson, the sad end of a life of sin. He is dangling from the branches of a tree, caught by his beautiful hair, and meets his untimely death at the hands of Joab and the pursuing soldiers. He who delights in rebellion against God, shall meet at last disappointment and defeat.

Let us shun this sin of ingratitude, a monster sin, indeed. As children, let us never forget the sacrifices, which father and mother have made so cheerfully and constantly for us. Let no ungrateful word, or deed of ours, grieve and pierce their hearts. O the heart-aches that bad and thankless children cause in those who, to save them, would gladly die for them! Many a mother can point, as one did, to her white head, with her toil-worn hand, and say, Hard work did not do that, but my wayward girl.

In open rebellion Absalom died. No wonder David's cup of grief was full, and from that stricken heart burst forth the wailing cry, burdened

with the most pathetic words that ever trembled on human lips. In that cry, was the consciousness that the father had permitted his love for the proud, fallen boy, to overcome his sense of justice. And in it, there is the undertone of the consciousness of the sin, of which David himself, years before, had been guilty.

Let us not be Absaloms in our ingratitude towards God, and in our rebellion against Him. The Holy and the Just One has died in our stead, that we might be freely and fully forgiven of God, and that our hearts might be moved to penitence and obedience. God commendeth His love toward us, in that while we were yet sinners Christ died for us. Let us not add ingratitude to ingratitude, by refusing to love him in return.

THE LAST DAYS OF DAVID.

I Kings i-xi; I Chron. xxii-xxix. 1015 B. C.



OD brought David very close to the grave, as he became very old and weak. But before he died David wanted to do something for the beautiful house, or temple, which the Lord was going to have built, and where the people were to come and worship. God would not let David build the house, because he had shed so much blood in battle; but Solomon, David's son, was to build it. Yet David gathered together iron and timber and stones and brass, in great quantities, for the house of the Lord. And he said that it should be built upon the top of Mount Moriah, where, as we read,

a man, named Araunah, once had a threshing-floor.

And David set masons at work, cutting stones for the house of the Lord; and many other men were busy making nails and hewing timbers. For David said, My son Solomon is yet young and tender, and the work is very great, and the house that he is to build for the Lord must be of great beauty and splendor, the wonder and admiration of all nations.

And David called Solomon, and said to him, My son, I once wished to build a house for the Lord God of Israel, but He told me that I had carried on many great wars, and had shed much blood, therefore I must not build His house. But the Lord said, He would give me a son, whose name should be Solomon, and he should build the house, for he would be a man of peace, and the children of Israel should have peace and quietness all the days that he was king. And David told Solomon, that when he became king, he must build the Lord's house. And he said that he had gath-

ered together a great many things that would be needed in building it, such as gold and silver, brass and iron, stone and timber.

And David called all the priests and the Levites together, and divided them into different orders, or courses, so that after Solomon had built the temple, each course might take its turn, in attending to its services.

And Adonijah, one of David's sons, thought, that now his father was



ADONIJAH ASKING ABOUT THE NO. SE.

old and weak, he would try and have himself made king in his father's place. And Joab, and Abiathar, the priest, helped him. And Adonijah slew many sheep and fat cattle, and made a great feast, to which he invited his brothers, and a great many of the chief men of Judah, and persuaded them to make him king. When David heard what Adonijah had done, he called for Zadok, the priest, and

Nathan, the prophet, and told them to take the king's servants with them, and go and cause Solomon to ride upon the king's own mule, and bring him down to Gihon. When they came there, David said, Zadok and Nathan should anoint Solomon. Then they should blow the trumpet and cry out, God save King Solomon! After that they were to bring him to David's royal house, and set him on David's throne, and he should be king over Israel. David did this, because Adonijah was trying to be made king.

So David's servants did as he commanded; and they caused Solomon to ride upon the king's mule, and brought him to Gihon. Then Zadok and Nathan anointed him. Then they blew the trumpet, and all the people cried, God save King Solomon! and rejoiced with great joy. And Adonijah and his friends heard the shoutings, and asked why the people in the city were making such a noise. While they were speaking, Jonathan, the son of Abiathar, the priest, came in, and Adonijah asked him what news he brought. Jonathan answered, that David had made Solomon king, and the noise that they heard was the people shouting for joy. Then all the men who were with Adonijah became afraid, and rose up and went every man his way. And Adonijah was in great fear lest Solomon should kill him, for he knew that he had done very wrong. And when Solomon heard that Adonijah was afraid of him, he said, that if Adonijah would show himself a good and worthy man, he should receive no harm. So King Solomon sent for Adonijah, and when he came, he bowed himself



DAVID INSTRUCTS SOLOMON.

before the king. And Solomon said to him, Go to thine house

And David, before he died, called all the princes and chief men of his people together at Jerusalem. And he stood up before them, and told them that many years before, the Lord had chosen Solomon to build the house for the ark; and the Lord had promised, that if Solomon would keep his commandments and do right, he and his descendants should continue to rule over the kingdom of Israel. And he begged the princes and chief men to be very careful to obey the commandments of God, so that they might always possess this good land, which had been given them, and leave it to their children after them.



DAVID MAKING SOLOMON KING.



ADONIJAH'S MEN AFRAID.

And David spoke to Solomon before them all, saying, And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind; for the Lord searcheth all hearts and understandeth all the thoughts. If thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off forever. Then he gave to Solomon patterns of the Lord's house

and of all the things that were to be made for it; for the Lord had given David the patterns of all these things. And he gave to Solomon gold and silver for all kinds of service. And he said to Solomon, Be strong and of good courage, and do it, for the Lord God will not fail thee, nor forsake thee, until thou hast finished it.

And David called all the people together, and told them that he had set his heart on helping to build the Lord's house; therefore he had made ready many things for that purpose, such as gold and silver, brass, iron, wood, precious stones, and marble. He had not only given a great deal out of the spoils, taken from his enemies, he said, but he gave also, out of his own riches, three thousand talents of the gold of Ophir, and seven thousand talents of pure silver, with which to overlay the walls; and gold and silver for the things that were to be used in the temple. And David said to the people, Who, then, is willing to give this day unto the Lord? And they brought gold, and silver, and brass, and iron, and beautiful stones, and the wood of oak and



DAVID PRESENTS SOLOMON AS KING.

cedars, according to what they had, or could give. And when David saw



THE CATTLE FOR SACRIFICE.

it he was very glad; and he thanked the Lord before all the people, because they all offered willingly to the Lord. And David said, All things come from thee, O Lord, and of thine own have we given back to thee.



BRINGING THE SACRIFICES.

And David prayed unto the Lord, Give unto Solomon, my son, a perfect heart to keep thy commandments, and to do all these things. And David said to all the people, Now bless the Lord your God. And all the people blessed the Lord God of their fathers, and bowed down their heads and worshipped the Lord. The next day the people brought sacrifices and



THE ANIMALS OFFERED FOR SACRIFICE.

offered them to the Lord. They offered up a thousand bullocks, and a thousand lambs, for a burnt offering and a peace offering. And they held a great feast around Mount Zion, all the people eating and drinking, and rejoicing, and praising God, who had given them rest from all their enemies. And they anointed Solomon a second time, and made him king again, over the children of Israel. And all the people, and their princes and their mighty men, and all the other sons of David, submitted themselves to King Solomon.

And David was king over Israel for forty years; and he died at a good old age, beloved and honored by all the people; and they buried him in the city of Jerusalem.

SOLOMON'S WISE CHOICE.



I Kings iii. II Chronicles i. 1014 B.C.

UT when David, his father, died, Solomon was still a young boy. But Solomon trusted in God, and did that which was right in His sight. And God spoke to him in a dream at night, and told Solomon that He would give him anything that he wanted; and He said to Solomon, Ask what I shall give thee. And Solomon said, Give me, now, wisdom and knowledge, that I may go out and come in before this people, for who can judge so great a people?

And God said to Solomon, Because thou hast not asked riches, wealth or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge My people, over whom I have made thee king, wisdom and knowledge is granted thee. And I will give riches, and wealth, and honor, such as none of the kings have had who went before thee, neither shall there be any after thee who shall have the like.

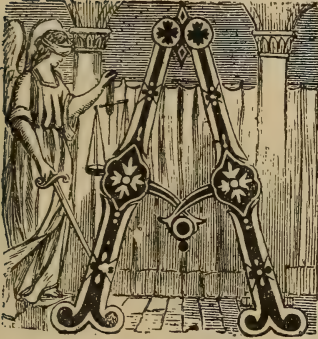
FOR OLDER BOYS AND GIRLS.

THIS was a wise choice of Solomon. Very often we have to choose between the wealth or pleasure of this world, and spiritual riches and delights. The things of the spirit must ever be preferred to those of sense. Seek ye first the kingdom of God and His righteousness, and all these necessary things for the life which now is, shall be added unto you.

On the very threshold of active existence many of us stand. God is asking us, What shall I give unto you? Let us pray for a wise and understanding heart, for a preparation and readiness to do God's will, and to accomplish His blessed purposes, in the work of our life.

THE JUDGMENT OF SOLOMON.

I Kings vii; II Chron. i. 1014 B. C.



SOLOMON'S JUDGMENT.

ing to feed my child, I found it was dead; but when I looked at it, I saw it was not my own baby.

Then the other woman said, You do not speak the truth; the living baby is my son, and the dead one is yours.

Then the king commanded his servants to bring him a sword; and when they had brought it he said, Cut the living child in two, and give half to one woman and half to the other. Then the mother of the living baby cried out, O my lord, give her the living child. Do not kill it! But the other woman said, Let it belong to neither one of us, but cut it in two. Then Solomon knew at once that the woman who was willing to give up the child, rather than to have it killed, was the true mother; and he commanded the living child to be given up to her. Solomon did not intend to kill the child, but he took this way to find out the truth. And when all the people heard of what the king had done, they feared and obeyed him, for they saw that God had put wisdom into his heart, and helped him to judge aright.

Now Solomon, besides being king over Israel, ruled over other nations also; for David, while he was alive, had made those nations his servants, and now God made them obey Solomon as their ruler, so that he

ND one day there came two women to King Solomon, and stood before him. And one of the women said, O my lord, this woman and I live in the same house, and we each of us had a little son. And in the night this woman lay upon her baby in bed, and it died; so she rose up at midnight, and took my living baby from me, while I was asleep, and laid it in her bed, and put her dead baby into my bed. And when I woke in the morn-



THE WOMEN WITH THE CHILDREN.



THE JUDGMENT OF SOLOMON.

was needed for Solomon's table and for the table of his servants, thirty measures of fine flour, sixty measures of meal, the flesh of ten oxen that had been fattened in the stable, twenty oxen out of the pasture, and a hundred sheep; besides deer, roe-bucks, and fatted fowls.



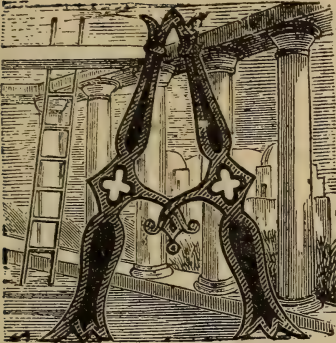
PRESENTS GIVEN SOLOMON.



might have peace in his kingdom as the Lord had promised him. And they brought presents of great value to Solomon, and were his servants all the days of his life. And the Lord gave Solomon great wisdom, and riches, and power. He had one thousand four hundred chariots, forty thousand horses for his chariots, and twelve thousand horsemen. He had also many officers and servants. There came to visit him in his royal house many great men. And every day there

SOLOMON BUILDS THE TEMPLE.

I Kings v-vii; II Chron. ii-iv. 1014 B. C.



THE BUILDING OF THE TEMPLE.

Solomon asked him, and sent a great many men into the mountains of Lebanon, where there were forests of cedars. And Solomon sent great numbers of his own men to help Hiram's servants, and they worked together cutting down trees and hewing them. And when the timbers were all ready, the men carried them down to the sea, and fastened them together so as to make rafts, which they floated along the shore to Joppa, which was near Jerusalem.

And Solomon gave Hiram wheat, and barley, and oil, and wine, for his servants.

And Hiram sent to Solomon a man who had great skill in working in gold and silver, in brass, iron, stone, and wood, and in purple, blue, and fine linen. He could engrave also, in a very beautiful manner.

And the servants of Hiram and Solomon gathered together great stones and timbers, and made them ready for the building. And Solomon began to build the house of the Lord on Mount Moriah.



HIRAM'S BOAT.

According to the pattern which David had given Solomon, the temple was to be about one hundred feet in length, thirty-three feet wide, and fifty feet high. There was to be a porch built across the entire front of the main building, and carried up about one hundred and fifty feet higher, in the form of a tower. Narrow openings, also, were made in the house, for windows. And

AND Solomon began to prepare to build the house of the Lord at Jerusalem, on Mount Moriah. And he sent word to Hiram, king of Tyre, who had been David's friend, that he was about to build the house of the Lord, and he asked Hiram to send his servants into the forest to cut down cedar trees and hew them, because Hiram's servants, he said, knew better than his own, how to do such things. And Hiram did as



CEDARS FROM LEBANON.

against the walls of the house, on the outside, Solomon built three stories of chambers, one chamber above the other. The house was built of stone; and every stone was made ready to go into its proper place in the wall, before it was brought to the place where the temple was to be built. So that the noise of neither hammer, nor ax, nor any tool of iron, was heard in the house while it was building.



CHARIOTS OF HIRAM.

After the walls of stone had been built up, Solomon covered them over on the inside with boards of cedar, on which were carved the shapes of gourds and flowers, and he covered all the carved work over with gold. And the beams, and the posts, and the floor of the house, and the inside of the porch, he covered with pure gold. And he set precious stones in different parts of the house to make it more beautiful. And he divided the house inside into two rooms. The inner room, which was about thirty-three feet square, was to be the most holy place, in which the ark of the Lord was to stand. In front of this room was hung a veil of blue and purple and crimson, worked into the shapes of Cherubim.



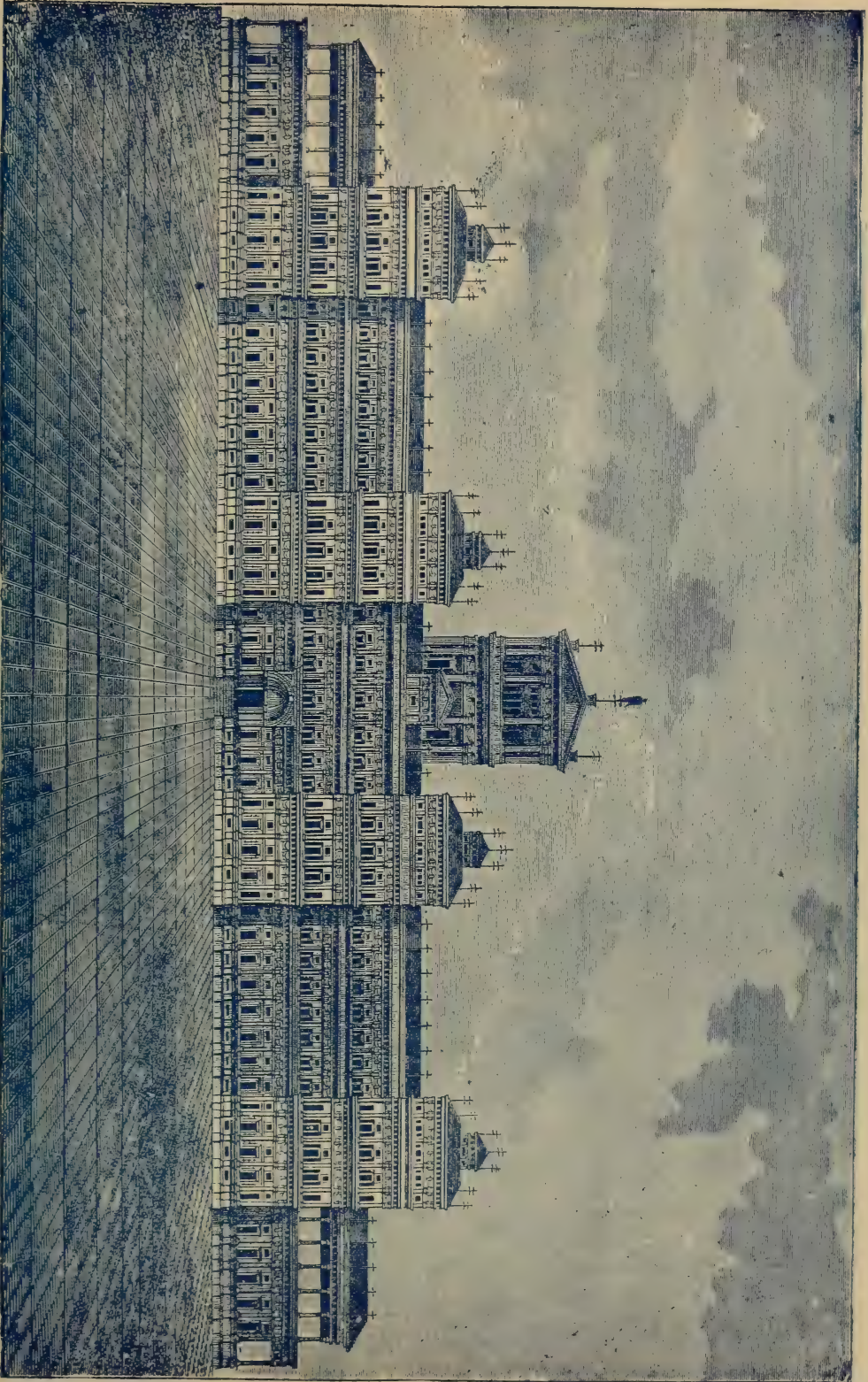
BUILDING THE TEMPLE.

And Solomon covered the walls inside the most holy place with wood, on which were carved the forms of cherubim, and palm trees, and flowers. And all the carved work, and the floor, he covered with gold. And he made two cherubim for the most holy place. Each cherubim was about fifteen feet in height, and was first made out of the wood of the olive tree, and then covered over with gold. And he set the cherubims within the inner room, and their wings were stretched out, so that the outside wing of the one cherub touched the one wall, and the outside wing of the other, touched the other wall, while their inside wings touched one another in the middle of the room.

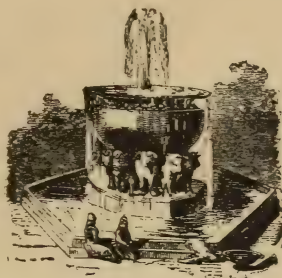
And he made the doors for the house out of the wood of the fir tree, and carved upon them the figures of cherubim, palm trees, and flowers, and covered all the carved work with gold.

And Solomon had two pillars of brass made, each over thirty feet in height, and ornamented with carved work. And he set the pillars up in front of the temple, one on the right hand and the other on the left. And the right hand pillar, he named Jachin, and the left hand pillar, Boaz. In the court, Solomon placed a very large brass altar. And he made also a

SOLOMON'S TEMPLE.



great basin of brass, and put this large basin on the backs of twelve oxen made of brass. This large basin was to be filled with water for the priests to wash in, and was called the brazen sea. And he put in the court ten lavers of brass, which he had made to wash the animals in, before they were sacrificed. These lavers were placed on wheels so that they could be moved about more easily.



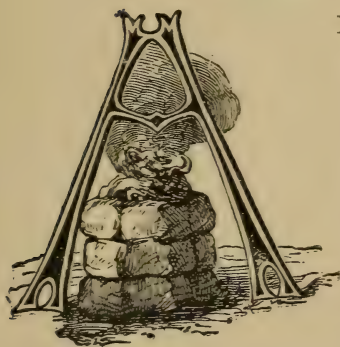
LAVAR OF BRASS.

And Solomon made ten candlesticks of gold, to give light in the house; five he placed on the right side, and five on the left. He made also the altar of gold for burning incense, and the table of gold for the shewbread. And the basins, and the spoons, and the censers, and the hinges for the doors of the house, were all made of pure gold. And he made a court for the priests, around the temple, and another court also, the great court, for the people. And in the court of the priests was placed the altar of burnt offering, the great basin, or sea of brass that rested upon the twelve oxen, and the ten lavers.

More than seven years were passed before the temple and all the things belonging to it were finished. Then Solomon brought in all the things which David, his father, had given to the Lord; all the gold and silver, and the vessels, did he put among the treasures of the house of the Lord.

THE DEDICATION OF THE TEMPLE.

I Kings viii; II Chron. v-vii. 1004 B. C.



ND now when the temple was finished, Solomon sent word to all the elders and the chief men of Israel, asking them to come to Jerusalem, that they might be there when the ark of the Lord should be carried into the house. And the elders and the chief men, and all the people, came together unto the king. And the priests came and took up the ark, and carried it into the house of the Lord, into the most holy place, and set it under the wings of

the two great cherubim that Solomon had made. And in the ark were the two tables of stone, upon which God had written the ten commandments, while the children of Israel were encamped at the foot of Mount

Sinai. The outer room of the house was filled with priests, and with singers all clothed in white, and holding harps, and other kinds of musical instruments in their hands. And some of the priests blew trumpets, while the singers sang these words, O give thanks unto the Lord for He is good; for His mercy



THE PRIESTS AND THE ARK.



THE PRIESTS PRAISING.

endureth forever. As soon as the priests had left the ark in the most holy place, and while the priests and singers were praising the Lord in the temple, the Lord Himself came down in a cloud, which filled the whole house, so that the priests and singers were obliged to go out and stand in the court, and the priests could not go in to minister, because the glory of the Lord filled the house of the Lord.

Then Solomon stood upon a high place of brass, which he had made,



THE GLORY UPON THE ARK.

and placed in the midst of the court, and thanked God before all the people, because He had kept His promise, and helped Solomon build the house. And Solomon kneeled down before all the people, and spread out his hands toward heaven, and asked the Lord to take that house for his temple. He prayed to the Lord that whenever any of the people were unhappy, or in trouble, and should come there to confess their sins, the Lord

would hear and forgive them. Whenever the children of Israel should be overcome by their enemies, because they had sinned against the Lord; or if, because of their wickedness, the Lord would send no rain upon the land; if there should be famine or pestilence; if locusts or caterpillars should come and eat up their grain, or the blight should destroy it; and the people should repent of their sins, and pray with their hands spread out toward heaven; Solomon asked that the Lord would hear them and forgive. Or, if the Lord should be angry with them on account of their sins, and should deliver them into the hands of



SOLOMON THANKING GOD.

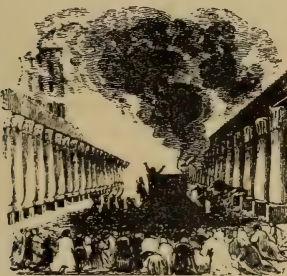
their enemies, and they should be carried away captives into a land far off or near; yet, if in the land of their captivity, they should remember the Lord, and with their faces turned toward their own land, and toward that house, they should pray to the Lord with all their hearts, saying, We have sinned, we have done wrong and worked evil; Solomon begged that the Lord would forgive them, and bring them back again to their own land.



SOLOMON PRAYING

Then Solomon closed his prayer with these words, Now, therefore, arise, O Lord God, into thy resting-place, thou, and the ark of thy strength; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed; remember the mercies of thy servant David. As soon as Solomon

had finished speaking, the Lord sent fire down from heaven upon the altar, and it burned up the offerings that were laid upon it. And when



THE TEMPLE DEDICATED.



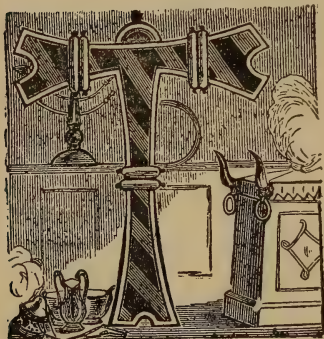
SOLOMON BLESSING THE PEOPLE.

the people saw how the fire came down, and that the glory of the Lord filled the house, they bowed themselves down with their faces to the ground, upon the pavement, and worshiped. And they praised the Lord, saying, For He is good; for His mercy endureth forever.

Then the king and all the people offered up sacrifices to the Lord. Solomon offered a sacrifice of peace-offerings, twenty-two thousand oxen, and a hundred and twenty thousand sheep. So the king and all the people dedicated the house of God: And Solomon and all the people held a great feast for fourteen days; and after that he sent all the people away to their own homes. And they blessed the king, and Solomon blessed them, and sent them away with their hearts full of joy and gladness, because the Lord had been so good and kind to Solomon, and to all His people Israel.

SOLOMON AND THE QUEEN OF SHEBA.

I Kings ix-x; II Chron. vii-ix. 992 B. C.



THE DEDICATION OF THE TEMPLE.

HEN, after the Lord's house had been dedicated, the Lord spoke to Solomon, and said He had heard his prayer, and would accept the house which Solomon had built. And He promised, that when He should send famine or pestilence, or trouble and sorrow of any kind, upon the people, as a punishment for their sins, and they should turn from their wickedness, and come to that house, and humble themselves before Him, praying earnestly for forgiveness, then He would pardon them and deliver them out of all their troubles. And, if Solomon would do right and obey His commandments, the Lord said, he should be king over Israel as long as he lived, and after he was dead, there would always be one among his descendants who should sit upon the throne of Israel.

But, the Lord said, if Solomon and the children of Israel should disobey him, and leave off serving Him, and should go and serve other gods, and worship them, then He would have them no longer for His people, but would cause them to be driven out of the land He had given them. And that beautiful house that had been built for Him, He would have no longer for His own, but would throw it down and destroy it, and it should become a proverb and a by-word among all people. And when those who passed by, should ask, Why hath the Lord done thus to this house? it should be answered, Because the people turned away from serving the Lord their God, who brought their fathers out of the land of Egypt, and have gone after other gods, to worship them and serve them.

Solomon built, not only the house of the Lord, but he built a beautiful

palace for himself, also, at Jerusalem. And he built many cities, in which he kept his riches, and his chariots. All the heathen people who had been allowed to stay in the land, Solomon made his servants, to do his work. But of the children of Israel he did not make servants, for he made of them captains of his army, and soldiers, and horsemen, and rulers of his chariots.

And Solomon commanded the sacrifices and burnt offerings to be offered up, according to the law that God had given to Moses; the daily morning and evening sacrifice, the sacrifices on the Sabbath days, and on the three great feasts, namely, the feast of the passover, the feast of harvest, and the feast of the tabernacles. He also



QUEEN OF SHEBA.

sent to the temple the priests and the Levites, each course or order in its turn, as David, his father, had appointed them, to attend to their duties there. The porters, also, were set to watch at the gates.



QUEEN OF SHEBA Musing.

Now there was a queen, who lived a great way off, in a country called Sheba, who had heard of Solomon, and of his great wisdom, and that the true God had given him great knowledge and riches; and she wanted very much to hear him talk. So she came to Jerusalem to see him. And she brought with her a great many servants, and camels loaded with spices, and gold, and precious stones. And she talked with Solomon, and asked him many questions about things that were hard to understand. But Solomon answered all her questions, and told her all that she wanted to know. And when the Queen of Sheba saw all the grand and beautiful things that Solomon had built, and the food that was served on his tables; the number of his servants, and their rich clothing, she was filled with wonder. And she said to the king, that when she had heard in her own land of all his riches, and greatness and wisdom, she had not believed it; but now that she had seen for herself, the half had not been told her, for in all things he was far greater than she had heard. Very happy, she said, were the people who stood around him, and heard the words of his wisdom. Then she gave the king presents of costly spices, and gold, and precious stones, and he gave her all the things that she liked



QUEEN OF SHEBA TRAVELING.



QUEEN OF SHEBA BEFORE SOLOMON.

to have. Then he blessed her, and she went back to her own country, with her servants.

And Solomon made a great throne of ivory, with six steps leading to the top of it, and the



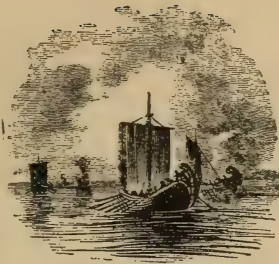
throne and the steps were covered over with pure gold. On the steps were twelve lions, two lions on each of the steps, a lion on each side; and



SOLOMON AND THE QUEEN OF SHEBA.

there was a seat on the top for the king. There was not a throne like it in any other kingdom. And all Solomon's drinking vessels, and all the vessels in his house were of pure gold; for he sent his ships to far countries over the sea, and they came back every three years, loaded with gold and silver, ivory, apes, and peacocks. So Solomon was

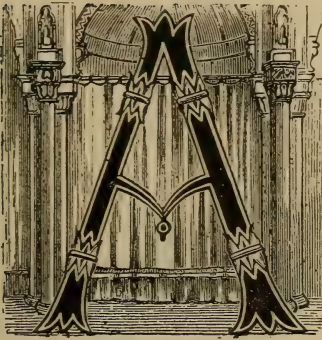
greater, and richer, and wiser than all the other kings of the earth, and they came to him to hear his wisdom which the Lord had given him. And they brought him presents of gold and silver, garments, spices, horses and mules. And it was said that the king made gold as common as silver generally is, and silver as common as stones.



KING SOLOMON'S SHIPS.

SOLOMON'S LAST DAYS.

I Kings xi; II Chron. ix. 992 B. C.



AND, after the Queen of Sheba had left Solomon, he had a great many wives. And he took some of his wives from among the heathen women, whom the Lord had forbidden the children of Israel to marry, lest they should tempt them to worship idols. And when Solomon grew old, these heathen wives drew his heart away from the true God, and he did not serve the Lord with all his heart, nor walk in the ways of David, his

father. And they persuaded him to build altars for their idols on the high places round Jerusalem. And at last, to please his heathen wives, he himself paid honor to these gods.

And God was very angry with Solomon, and told him, by his prophet, and in other ways, that because he had turned aside from the right way, and had disobeyed the commands of the Lord, he must be punished. Therefore his son should not be king over all the children of Israel, the Lord said, for the kingdom should be divided. Yet, for David's sake, God told him, this should not take place till after Solomon's death, neither would He take away all of the kingdom from his son, but this son should be king over two of the tribes of Israel. And because Solomon had sinned, God caused enemies to rise up against him and trouble him.



SOLOMON AND THE QUEEN OF SHEBA.

And there was in the tribe of Ephraim, a strong and brave man, named Jeroboam, and God sent his prophet Ahijah to speak to him. Jeroboam,

who had put on a new mantle, went out to Jerusalem, and as he was going on his way, the prophet met him; and they two were alone in the field.



SOLOMON WORSHIPPING IDOLS.

And the prophet took the new garment that Jeroboam had on, and tore it in twelve pieces, and gave him ten of them. Then the prophet said, that this was to show how God was going to tear away ten tribes from the son of Solomon, and give them to Jeroboam, because Solomon was bringing idols in to be worshiped. And he told Jeroboam that all should go well with him, and he would be a great king, and his



THE PROPHET REPROVING SOLOMON.



JEROBOAM FLEEING.

sons after him, if he would go on serving the Lord, and the Lord only, and would keep from idols. When Solomon heard of this he tried to kill Jeroboam, but Jeroboam fled into the land of Egypt, and stayed in that land until the death of Solomon. And Solomon ruled over Israel forty years; and he died and was buried in Jerusalem.

FOR OLDER BOYS AND GIRLS.

The story of Solomon is one with a great deal of light and shade. The young King began his reign with every promise of a glorious success. He asked of God, not riches or renown, but wisdom, that he might guide his people aright. And so God endowed him with wisdom, and he became the wisest of men.

But there came a time when he grew to be self-confident and forgetful of the God who had so richly blessed him. He began to lean upon his own understanding. He became thoughtless and careless. He took a multitude of wives, after the custom of the monarchs of the East. These wives were of heathen birth and worshiped heathen gods. Solomon yielded to their entreaties and set up these gods in the place of the one God of heaven and earth. He, the wisest of men, bowed down before these false divinities. What a lesson to us is the sad lapse of this great king from truth and duty. It shows us that we too are in danger of falling from our high estate, that there is no one so gifted, so saintly, but there is the possibility of his departing from righteousness and God. It teaches us that we must be ever on the watch against the approach of sin. Danger may be about us in the very companions we are choosing. How very cautious then we ought to be regarding our associates.

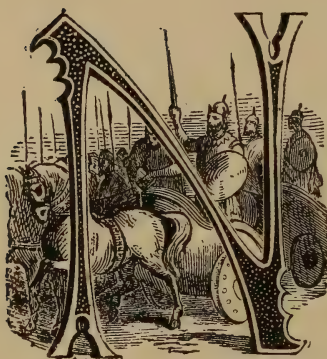
We must be distrustful of our own strength. Only as we continually lean on the Divine Arm are we safe.

We must ever pray for wisdom from on high. Unless we can ask God's blessing with all our hearts upon what we wish to do, we must not attempt to do it. Solomon could not ask the God of his father David, and the God who had answered so wonderfully his own prayer in his youthful days, to bless him when he was worshiping the abominable gods of his heathen wives.

Make this a supreme test if you are in doubt or difficulty,—if I cannot without reserve, ask God to be with me and bless me, I will not do that which I may be prompted to do.

We are taught to keep our ideals ever high and inspiring. We must not, with the increase of years, lose our enthusiasm for the right, our lofty conceptions, our sublime purposes. Our hearts must keep steady beat to the highest resolves we may have made in our brightest and best hours, in the love and strength of God.

THE REVOLT OF THE TEN TRIBES.

I Kings xii; II Chron. x-xi. 984 B. C.

OW Solomon's son was named Rehoboam, and he became king after his father's death. And word was sent to Jeroboam, in Egypt, that Solomon was dead, and Jeroboam came back to the land of Israel. Then he, and all the people, came to Rehoboam, and said to him, that Solomon, his father, had not been kind to them, but had treated them very harshly; and they begged him to be more kind to them, and take off some of the burdens that Solomon had laid upon them. If Rehoboam would do this, the people said, they would serve him. Rehoboam told them to come back to him again after three days, and he would tell them what he would do. So the people went away.

When they had gone, Rehoboam sent for the old men who had been his father's friends, and asked them what answer he should give the people. And they said that if he would be kind to the people, and do what they asked, and speak gently to them, they would have him for their king, and would be his servants forever. But Rehoboam did not like the advice which the old men gave him, so he took counsel with the young men who had been his companions, and asked them what they would advise him to do. And the young men advised him to answer the people sharply, and tell them that if his father had been hard upon them, he would be harder still, and if his father had beaten them with whips, he would beat them with scorpions.



THE OLD MEN AND REHOBAM.

And after the three days were ended, Jeroboam and the people came again to the king. And Rehoboam followed the advice of the young men, and was rough towards the people, and spoke sharply to them, saying, If my father made your burdens heavy, I will make them still heavier, and if he punished you with whips, I will punish you with scorpions. This unkind answer made all the people so angry, that they said they would not have Rehoboam to rule over them any longer, but they would make Jeroboam their king. So ten of the tribes of Israel rebelled against Rehoboam, and took Jeroboam for their king, and he ruled over them, as

the prophet of the Lord had said. Only two tribes followed Rehoboam. These were the tribes of Judah and Benjamin. So the kingdom of Solomon was divided into two kingdoms, a large one called Israel, and a small one called Judah.

After the ten tribes had gone away from Rehoboam, he sent a messenger to them, to let them know that he still looked upon them as his servants, but they stoned the messenger with stones so that he died. Then Rehoboam, with all speed went to Jerusalem, and gathered together an



REHOBAM ANSWERING THE PROPHET ROUGHLY.

army of one hundred and eighty thousand men out of the tribes of Judah and Benjamin, and made ready to go and fight against the ten tribes, and compel them to come back and be his servants. But God sent Shemaiah, a prophet, to Rehoboam and his men, to forbid them going to war against their brethren, the children of Israel, for the Lord had caused them to go away from Rehoboam. So Rehoboam and his army obeyed the voice of the Lord, and did not go against Jeroboam.

JEROBOAM AND THE PROPHET.

I Kings xiii. 975 B. C.

IN a short time God sent a prophet to Jeroboam, to tell him of his wickedness, and how his idols should be overthrown and destroyed. Jeroboam was standing by an altar, burning incense to the calf which was at Bethel, when the prophet came to him. And the prophet spoke, saying, O, altar, altar, thus saith the Lord; Behold a king shall come out of Judah, Josiah by name, who shall destroy the priests that burn incense upon thee, and men's bones shall be burnt upon thee. And the prophet said, in order to show Jeroboam that he spoke the truth, the altar, on which he was burning incense, should be broken in pieces that very day, and its ashes scattered upon the ground.

When Jeroboam heard this, he was very angry, and wished to punish the prophet; so he stretched out his hand to take hold of him, and cried out to his servants, Lay hold of him. But while his hand was stretched out, God made his arm dry and stiff, so that he could not draw it back to him again. And at the same time, the altar was broken, and the ashes fell upon the ground, as the prophet had said. Then Jeroboam knew that the Lord had done this to him, and he begged the prophet to pray to the Lord for him, that his hand might be made well again. And the man of God prayed for Jeroboam, and his hand was made well, and became as it was before.

Then the king asked the prophet to go home with him and take some food and rest himself, and he would give him a reward also. But the prophet answered that he would not go with him, neither would he eat or drink anything in that place, though Jeroboam should offer him half of all that was in his house; For God commanded me, the prophet said, neither to eat bread nor drink water in this place, neither to go back by the same way that I came. So the prophet set out to return to the land of Judah by another way.



JEROBOAM AND THE PROPHET.

Now at that time, there lived in Bethel, an old man, who also was a prophet, and his sons came and told him of all that the man of God had done, and of what he had said to the king. Then their father asked them

which way he had gone; for the sons had seen which road the prophet of Judah had taken. And the old prophet of Bethel told his sons to saddle an ass for him; and he got upon the ass and followed after the man of God. And he found him sitting under an oak, and he asked him, saying, Art thou the man of God that came from Judah? He answered, I am. Then the old man asked him to go back with him and eat bread. But the man of God said, I may not go back with thee, neither will I eat bread nor drink water with thee in this place, for the Lord said to me, Thou shalt eat no bread nor drink water there, nor go back by the way that thou camest. Then the old man said to him, I am a prophet, also, as thou art, and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water. But the old man told him a lie, for God had not sent any angel to him.



THE PROPHET AND THE LION.

And the prophet from Judah listened to his words, and went back with him, and did eat bread and drink water in his house. And as they sat at the table, the word of the Lord came unto the old man, and he spoke to the prophet from Judah, saying, Thus saith the Lord, because thou hast disobeyed the Lord, and hast come back, and eaten bread and drunk water in this place, thy dead body shall not be buried in the sepulchre of thy fathers. And after he had eaten bread and drunk water, the



THE DISOBEDIENT PROPHET.

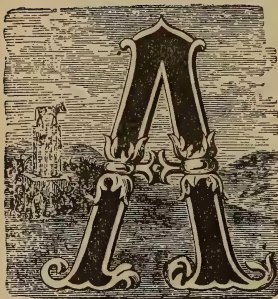
prophet from Judah rose up and got upon his ass, and set out to go back to his own land. And as he was going on his way, a lion met him and killed him, and his dead body lay in the road, and the lion stood by it, and the ass also, for the lion did not touch the ass.

And some men, who were passing that way, saw the dead body lying in the road, and the lion standing by it, and they went and told it in the city of Bethel where the old prophet lived. And when the old prophet heard of it, he said, It is the man of God who disobeyed the Lord, therefore he has sent this lion against him to kill him, and it has slain him as the Lord said. And the old man told his sons to saddle an ass for him. And they saddled it. And he went to the place where the dead body of the prophet was lying, and the lion and the ass were standing by it. The lion had not eaten the dead body, nor hurt the ass.

And the old man from Bethel took up the dead body, and laid it upon the ass, and brought it back to Bethel, and there he buried it in his own sepulchre, and mourned over it, saying, Alas my brother! And the old man spoke to his sons, saying, When I am dead, bury me in the sepulchre wherein the man of God is buried. Lay my bones beside his bones; for the words which he spoke against the altar in Bethel, and against all the houses of the idols in the kingdom of Israel, shall surely come to pass.

THE SIN OF JEROBOAM.

I Kings xii. 980 B. C.



AFTER the ten tribes had chosen Jeroboam king, they all went away to their homes. Now God had commanded that all the people in Canaan should go up to Jerusalem at certain times, to worship Him at the temple. But Jeroboam was afraid that if the people of the ten tribes should go to Jerusalem to worship at the temple, and offer sacrifices there, they would want to have Rehoboam for their king again, and would put Jeroboam to death. Therefore Jeroboam made two large calves of gold, and set them up in different parts of his kingdom. And he told the people of the ten tribes not to go to Jerusalem to worship, for it was too far away, but to worship the calves that he had set up; for, he said, they were the gods which had brought their fathers up out of the land of Egypt.

Then he called himself the high priest, and taught the people to offer sacrifices to these golden images. And he built houses for the idols in the

places where they had been set up, one at Dan, and the other at Bethel, and the people went there to worship them. And Jeroboam took wicked men, who did not belong to the sons of Levi, and made them priests to his idols, and they offered up sacrifices to them; but Jeroboam would not let the priests and the Levites offer up sacrifices to the true God. So all the priests and the Levites who were living in Jeroboam's kingdom, went away, and came to Jerusalem. And many of the people also, who wanted to worship the Lord God, and would not worship the calves, left the land of the ten tribes, and came back to Rehoboam.

And Jeroboam did that which was evil in the sight of God, for he persuaded the people not to go to Jerusalem to worship, but taught them to serve idols. He made a feast also for the people to keep at Bethel, instead of the feasts which the Lord had said should be kept at Jerusalem. And the people sinned with Jeroboam, and did as he told them, for they worshiped the calves that he had set up, and did not go any more to worship the Lord at Jerusalem.

THE DEATH OF JEROBOAM.

I Kings xiv. 956 B. C.



IN spite of the message which God's prophet had brought to Jeroboam, the king, with his people, still kept on sinning and serving their idols. At that time his son Abijah became very sick. And Jeroboam remembered that there was another prophet, named Ahijah, who, many years before, had told him that he should be king over ten of the tribes of Israel. So he told his wife to put on other clothing, that no one might know that she was the wife of Jeroboam, and go to Shiloh, where the prophet lived. And he told her to take with her ten loaves of bread, and cakes, and a cruse of honey, as a present for the prophet.

And she was to ask him whether the child would get well or not. And Jeroboam's wife did so. She changed her clothing, and went to Shiloh, and came to the house of Ahijah, the prophet.

Now Ahijah could not see, for his eyes were dim, because he was very old; but the Lord had told him that Jeroboam's wife was coming to his house to ask about her sick son, and she would pretend to be some other woman, but Ahijah must speak to her such words as the Lord should tell him. When the prophet heard the sound of her feet, as she came in at

the door, he said, Come in, thou wife of Jeroboam; I know thee, and



JEROBOAM'S SICK CHILD.

have a sad message to give thee. Go, tell Jeroboam, Thus saith the Lord God, I took thee from among the people, and made thee ruler over my people Israel; I took a greater part of the kingdom away from Rehoboam, Solomon's son, and gave it to thee. Yet thou hast disobeyed me, and done great evil in my sight; for thou hast not served me, but hast made for thyself other gods, and worshiped them. Therefore I will send

evil upon thy house, and upon thy family, until none of them are left alive. The dogs shall eat those that die in the city, and the birds shall eat the dead bodies of those that die in the field; for the Lord hath spoken it. Go back to thy home, and when thou comest there, the child shall die. And all Israel shall mourn for him and bury him; for he, only, of all Jeroboam's family, shall be buried in the grave. And so it was, that after Jeroboam's wife arose and went to her own home, as she came in at the door, the child died. And they buried him, and all the people mourned for him as the Lord had said through Ahijah, his prophet.



AHIJAH AND JEROBOAM'S WIFE.

And Jeroboam ruled over the kingdom of Israel twenty-two years; and he died.

THE REIGNS OF NADAB, BAASHA, ELAH, ZIMRI, AND OMRI.

I Kings xv-xvi. 971-951 B. C.



AFTER the death of Jeroboam, his son Nadab became king. And he followed in the steps of his father, and did wickedly, for he would not serve God, but worshiped the idols that Jeroboam had set up. After he had been king about two years, he led his army against one of the cities of the Philistines, called Gibbethon, and laid siege to it. While he was there, a man named Baasha, rose up against him, and slew him. And Baasha became king over the ten tribes of Israel. And he killed every one of Jeroboam's family.

The Lord let Baasha do this, because Jeroboam had sinned, and had also caused the people to sin. And thus the words which Ahijah, the

Lord's prophet, spoke to the wife of Jeroboam came true, for the Lord sent evil upon Jeroboam's family, until all of them were destroyed. But Baasha did evil in the sight of the Lord, and worshiped idols instead of serving the true God. And the Lord sent Jehu, a prophet, to Baasha, to tell him of his wickedness. And Jehu came to him, and said, The Lord raised thee out of a low place, and made thee king over his people Israel, but thou hast disobeyed the Lord, and worshiped idols. Therefore, because thou hast done this, and because thou hast slain all the family of Jeroboam, the Lord will bring upon thee and thy family all the evil that he sent upon Jeroboam and his family. And Baasha reigned over the kingdom of Israel twenty-four years, and he died, and was buried in Tirzah.

Elah, the son of Baasha, was made king after his father's death, and lived in the city of Tirzah. After he had been king for two years, he was one day drinking himself drunk in the house of his steward, and Zimri, the captain of half his chariots, rose up against him and slew him. And Zimri made himself king. And he put to death all the family of Baasha, as Jehu had said he would, until not one of them was left alive.



ZIMRI KILLING ELAH.

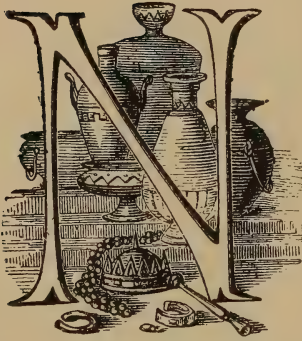
Now, at this time, the men of Israel were away fighting against the Philistines, and when they heard that Zimri had killed Elah, and made himself king, they took Omri, the captain of the army, and made him king; for they said that they would not have Zimri to be their ruler. Then Omri came with his army, and laid siege to the city of Tirzah, where Zimri was. When Zimri saw that they would certainly take the city, he went into the king's palace, and set it on fire, and he burned himself up there. And he was king for seven days.

After that, the people of Israel were divided into two parties; one party wanted Tibni, the son of Ginath, to be made king, and the other party followed Omri. But the people who were in favor of Omri overcame the others, and Omri was made king.

After Omri began to reign, he bought a hill, called the hill of Samaria, for two talents of silver, and he built the city of Samaria upon the hill. And Omri did wickedly, for he worshiped the idols that Jeroboam had set up, and caused the people to worship them, also. He reigned for twelve years, and he died, and was buried in Samaria; and Ahab, his son, reigned in his stead.

ELIJAH FORETELLS A FAMINE. ELIJAH FED BY RAVENS. ELIJAH AND THE WOMAN OF ZAREPHATH.

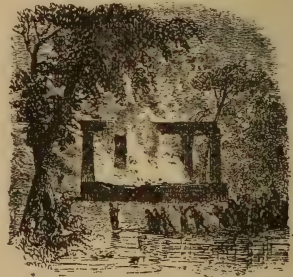
1 Kings xvii. 910 B. C.



OW Ahab, Omri's son, was more wicked than any of the other kings of Israel had been. He had married the daughter of a heathen king, and her name was Jezebel. This woman's favorite idol was Baal, and she persuaded Ahab to worship Baal, as well as the golden calves that Jeroboam had made. And Ahab built a temple for this idol, in the city of Samaria, and he chose wicked men to be priests to the idol, and to offer up sacrifices upon the altar which he built for

Baal. And he caused the people of Israel to worship Baal, so that the Lord was displeased with Ahab, and sent the prophet Elijah to tell him that God would punish him and the people for their sins.

And Elijah came to Ahab, and told him that the Lord had said that there should be no rain in the land of Israel for years, until Elijah should ask for it. After Elijah had spoken these words, he fled away to a place where the Lord had told him to go, that he might be safe from Ahab. For the Lord had told him to go and hide



AHAB'S IDOL TEMPLE.



ELIJAH.

himself in a secret place where there was a brook or pond; and God promised to send some ravens to feed him. So Elijah lived near the brook, and drank of the water; and every morning and every evening the ravens brought him bread and meat to eat. But after a while the brook dried up, because there had been no rain. Then the Lord told Elijah to go to a place called Zarephath, for there was a widow woman there who would give him food, and let him live in her house. So

Elijah arose and went to Zarephath.

When he came to the gate of the city, he saw the woman picking up sticks, and he called to her, and said, Fetch me, I pray thee, a little water in a cup that I may drink. As she was going after the water, Elijah

called to her again, and asked her to bring a small piece of bread in her hand. But the woman answered, that she had nothing for herself and her son to eat, but a handful of meal in a barrel, and a little oil in a cruse, and she was going to make a cake, and bake it with a fire of the sticks that she had gathered. And that was all the food she could get, she said, and they must die of hunger after they had eaten it.



ELIJAH AND THE RAVENS.

But Elijah told her not to fear, but to go and bake a little cake first, and bring it to him, and then she could bake one for her son. For God had promised, Elijah said, that there should always be some meal in her barrel, and some oil in her cruse, until the Lord should send rain upon the earth. And the



ELIJAH MEETING THE WIDOW OF ZAREPHATH.

woman went and did as Elijah told her. And it was, as he had said. There was always meal and oil enough for them to eat. And the widow, and her son, and the prophet went on, living on the meal and oil, every day for a whole year, because God fed them.

After this, the son of the widow grew very sick and died; and his

mother grieved for him. She thought that God was angry with her, and had made the child die as a punishment for her sins, and she blamed Elijah, as the cause of her son's death. And Elijah said, Give me thy son. And he took the child out of her arms, and carried him up into his own room, and laid him on his bed. And Elijah cried unto the Lord, and said, O Lord my God, hast thou brought evil upon the widow, in whose house



ELIJAH PRAYING FOR THE RETURN OF THE CHILD'S LIFE.

I live, by slaying her son? Then he stretched himself upon the child three times, and begged the Lord to have mercy upon the widow, and let the child's soul come back into him again. And God heard Elijah's prayer, and let the child's soul come into him again, and he was alive once more; and Elijah gave him to his mother.

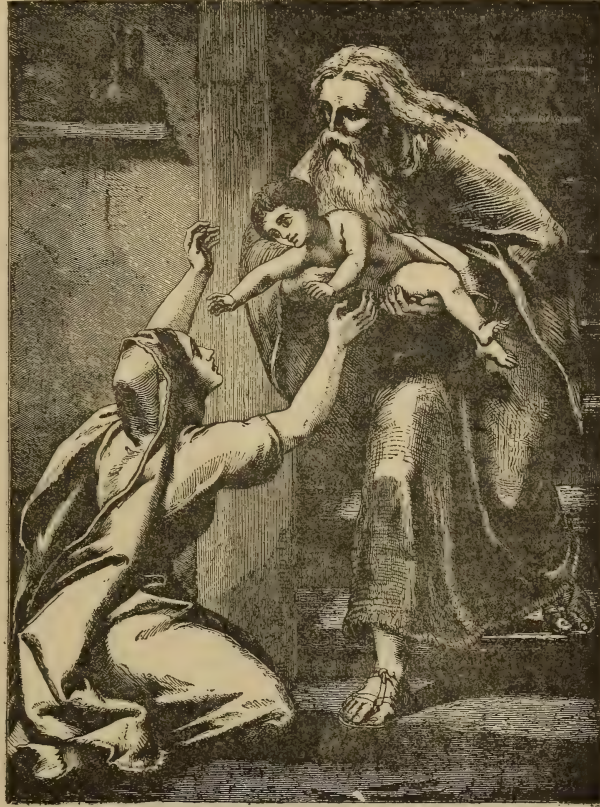
ELIJAH AND THE PROPHETS OF BAAL.

I Kings xviii. 906 B. C.

NOW Ahab and his wife Jezebel, had been looking for Elijah for a long while, but they did not know where he was hid. Ahab sent to all the countries round, to look for him; but no one could find him. There

were many other prophets of the Lord in the land of Israel, besides Elijah, and that wicked woman, Jezebel, hated them, and tried to kill them, because they spoke against the worship of idols, and wanted the people to worship God.

Now there was a very good man, named Obadiah, who was the steward of Ahab's house, and he loved and feared the Lord. And when he saw that Jezebel intended to slay the Lord's prophets, he took a hundred of them and hid them in caves where they would be safe from Jezebel's anger. And he sent them food to eat and water to drink. And at that time the famine was very great in the land.



ELIJAH GIVES THE CHILD TO HIS MOTHER.

And the Lord spoke to Elijah, saying, Go, show thyself to Ahab, and I will send rain upon the earth. And Elijah set out, as the Lord commanded, to go and show himself to Ahab, but Ahab knew not that Elijah was coming to see him.

And Ahab called Obadiah, his chief servant, and told him to go through all the land where there were springs of water and brooks, and see if he could find grass enough there to feed the horses and mules upon, so that they would not all die of starvation. So Ahab and Obadiah set out to go through the land; and Ahab went one way by himself, and Obadiah went another way by himself. And as Obadiah was going on his way, Elijah met him. And Obadiah knew him, and fell on his face, and said, Art thou my lord Elijah? Elijah answered, I am; go and tell

King Ahab that I am here. Obadiah answered that the king had sent into every kingdom and nation to look for Elijah, but could not find him. And now, Obadiah said, as soon as I am gone the Lord will carry thee to some place where thou canst not be found; and when I shall tell Ahab that thou art here, and he shall come, and not find thee, then he will kill me. But Elijah promised before the Lord that he would show himself to Ahab that day.

So Obadiah went and told Ahab what Elijah had said, and Ahab came to meet Elijah. And when he saw the prophet, he spoke angrily to him, and said, Art thou the man that troubleth the people Israel? Then Elijah answered, It is not I that trouble Israel, but thou and thy family, for you have disobeyed the Lord, and worshiped Baal. Then Elijah told Ahab to send and gather all the people together at Mount Carmel, and to bring also the four hundred and fifty prophets or priests of Baal with him.



ELIJAH ON MOUNT CARMEL.

So Ahab sent word unto all the people of Israel, and gathered them together, with all the prophets of Baal. And Elijah came to all the people and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word. Then said Elijah to the people, I, even I only, remain a prophet of the Lord, but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks, and let the prophets of Baal choose one bullock for themselves, and cut

it in pieces, and lay it on wood, but put no fire under. And I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call upon the name of the Lord; and the God that answereth by fire, let him be God.

And all the people answered and said, It is well spoken.

And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; but put no fire under it. And the prophets of Baal took the bullock that was given them, and dressed it, and laid it on wood on the altar of Baal. Then they called on the name of Baal from morning until noon, saying, O Baal, hear us. But there was no voice, neither any that answered. And they leaped up and down before their altar.

And it came to pass at noon, that Elijah mocked them, and said, Cry aloud, for he is a god; either he is talking, or he is pursuing, or he has gone on a journey, or, perhaps, he is asleep, and must be awaked.

And they cried aloud, and cut themselves with knives after their man-

ELIJAH ON MOUNT CARMEL.



ner, till the blood gushed out. But there was no voice, nor any to answer. And Elijah said unto all the people, Come near unto me. And they all came near. And he took twelve stones, a stone for each of the twelve tribes of Israel, and built up the altar of the Lord that had been thrown down, and made a trench all around it. And he put wood upon the altar, and cut the bullock in pieces, and laid it on the wood. Then he said to the people, Fill four barrels with water, and pour it upon the burnt sacrifice, and on the wood. And the people did so. And Elijah said, Do it a second time. And they did it a second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench, also, with water.

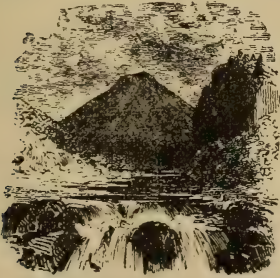
And at the time of the offering up of the evening sacrifice, Elijah drew near to the altar, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am Thy servant. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their hearts back again.

Then the fire of the Lord fell, and burned up the sacrifice and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and said, The Lord He is God! The Lord He is God!



ELIJAH'S SACRIFICE.

And Elijah said unto them, Take the prophets of Baal, let not one of them escape. And the people took them; and Elijah brought them down to the brook Kishon, and slew them there.



THE RAIN FLOWING IN TORRENTS.

And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of much rain. So Ahab went up to eat and drink; but Elijah went up to the top of Mount Carmel, and he cast himself down upon the earth, and put his face between his knees. And he said to his servant, Go up now, look toward the sea. And he went up and looked; but came back and said, There is nothing. And Elijah said, Go again seven times. And at the seventh time he came and said, Behold, there arises a little cloud out of the sea, like a man's hand.

And Elijah said to him, Go up, and say to Ahab, Make ready thy chariot, and get thee down, that the rain stop thee not. And in the mean while the heavens became black with clouds and wind, and there was a

great rain, and the water flowed in torrents. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab till he came to Jezreel.



ELIJAH UNDER THE JUNIPER TREE.

ELIJAH FLEES FROM JEZEBEL.

I Kings xix. 906 B. C.



OW Ahab told Jezebel, his wife, all that Elijah had done, and how he had slain all the prophets of Baal with the sword. Then Jezebel sent a messenger to Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow, about this time. And when Elijah heard it, he arose and fled for his life, and came to Beer-sheba, which is in Judah, and left his servant there. But he himself went on a day's journey into the wilderness, and sat down under a juniper tree. And

he begged that he might die and said, It is enough; now, O Lord, take away my life.

And as he lay and slept under the juniper tree, an angel came and touched him, and said, Arise and eat. And Elijah looked, and lo, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and then lay down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went on the strength of the food forty days and forty nights, until he came to Horeb, the mount of God. And he went into a cave on the mountain and lodged there.



ELIJAH IN THE CAVE.

And the Lord spoke to him, saying, What doest thou here, Elijah?

He answered, I have been very jealous for the Lord God of hosts; for the children of Israel have turned away from thy covenant, thrown



ELIJAH SLAYING THE PRIESTS OF BAAL.

down thine altars, and slain thy prophets with the sword; and I, even I, only, am left, and they seek my life, to take it away.

And the Lord said, Go forth and stand upon the mount before the Lord.

And behold, the Lord passed by, and a great and strong wind rent the mountains, and broke the rocks in pieces; but the Lord was not in the wind. And after the wind there came an earthquake; but the Lord was not in the earthquake. And after the earthquake there came a fire; but



ELIJAH BOWING ON MOUNT HOREB.

the Lord was not in the fire. And after the fire came a still, small voice. And it was so, that when Elijah heard it, he wrapped his face in his mantle, and went and stood at the mouth of the cave.

And he heard a voice saying, What doest thou here, Elijah?

Elijah answered, I have been very jealous for the Lord God of hosts; because the children of Israel have turned away from thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I, only, am left; and they seek my life to take it away.

And the Lord said, Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria; and

Jehu, the son of Nimshi, shalt thou anoint to be king over Israel; and Elisha, the son of Shaphat, shalt thou anoint to be prophet in thy place. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay. And then the Lord told Elijah that there were seven thousand persons in the land of Israel, who had not bowed the knee to the false idol, Baal.

And Elijah went, and found Elisha, plowing with twelve yoke of oxen



ELIJAH CASTING HIS MANTLE UPON ELISHA.

in the field. And Elijah cast his mantle upon him; meaning by this, that Elisha was to go with him and be a prophet. And Elisha said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee.

So Elisha went home and made a feast for the people there. Then he went afterwards to Elijah, and waited upon him.

BENHADAD AND AHAB.

1 Kings xx. 901 B. C.

AND Benhadad, the king of Syria, gathered all his host together. And he had with him thirty-two kings, and horses and chariots. And he went up to lay siege to the city of Samaria and fight against it. And he sent messengers to Ahab, king of Israel, who was in the city, saying, Thy silver and thy gold are mine, also thy wives and thy children, the best of them.

And Ahab sent word back to Benhadad, saying, My lord, O king, I am thine and all that I have; for Ahab was afraid of him.

And Benhadad sent other messengers to Ahab, saying, Although thou hast said, My gold and silver, and wives and children are thine, yet I will send my servants to thee to-morrow, and they shall search thy house, and they shall take away whatever is desirable or pleasant to thee.

Then Ahab called together all the elders of the land, and told them what the king of Syria had said. And the elders said to Ahab, Do not listen to him, or consent to his demand.

And Ahab said unto the messengers what the elders had advised him to say. When Benhadad, who was drinking with the kings, heard this,



BENHADAD FLEEING.

he said, I will pull down the walls of Samaria and grind them to dust. And Ahab sent word to him, not to boast himself at the beginning of the fight, as though he had gained the victory at the end of it. And Benhadad ordered his soldiers to march up against the city. And behold, there came a prophet to Ahab, and said, Hast thou seen this great army of Benhadad?

Behold, thus saith the Lord, I will deliver it into thy hand this day, and thou shalt know that I am the Lord.

And Ahab said, By whom? And the prophet said, By the young men of the princes of the provinces. And Ahab said, Who shall order the battle? And the prophet answered, Thou. Then the young men went out with the army, and fought against the Syrians, and gained the victory over them. And Benhadad escaped on a horse, with the horsemen.

At the end of a year, Benhadad came up again with a great army, to fight against Israel. And a man of God said to Ahab, The Lord will deliver this great army into thy hands. And the children of Israel fought against the Syrians, and slew one hundred thousand footmen in one day. And the rest of the army fled to the city of Aphek, and a wall fell upon twenty-seven thousand of them, and killed them. And Benhadad fled into the city, and hid in an inner chamber.



BENHADAD'S MEN ESCAPING.

And his servants said unto him, We have heard that the kings of Israel are merciful kings, let us put on sackcloth, and ropes round our necks, and go to the king of Israel. And they did so, and bowed before Ahab, and said to him, Thy servant Benhadad saith, I pray thee, let me live. And Ahab said, Is he yet alive? He is my brother. And the servants

were glad when he said this. And Ahab said, Go bring him. Then Benhadad came to him. And Ahab told him to come up and sit in the chariot with him. And Benhadad said to Ahab, The cities which my father took from thy father I will give back to thee. And they made a covenant with each other. But the Lord was greatly displeased with Ahab for doing this. And a prophet with ashes on his face met the king and said to him, Because thou hast let this wicked king go, and made this covenant with him, thy life shall be taken for his life, and thy people shall be killed for his people.



BOWING BEFORE AHAB.

NABOTH'S VINEYARD.

I Kings xxi. 900 B. C.



AND there was a man named Naboth, who lived in the city of Jezreel, and had a vineyard close to the palace of Ahab. And Ahab wanted the vineyard very much for a garden, and offered to give Naboth a better vineyard for it somewhere else, or to give him the value of it in money. But Naboth did not wish to sell it, as it had come to him from his father; and, as it was his own, he had a right to keep it.

But Ahab was greatly displeased, because Naboth would not sell the vineyard. And he lay down upon his bed, and turned away his face, and would not eat. And Jezebel, his wife, asked him, Why art thou so sad that thou dost not eat? And he told her that Naboth would not sell his vineyard to him.

And Jezebel said to him, Dost not thou govern the kingdom of Israel? arise, and eat, and let thy heart be merry. I will give thee the vineyard of Naboth the Jezreelite. So she wrote letters in Ahab's name, and sealed them with his seal, and sent them unto the elders and nobles of the city where Naboth was living. And she commanded them, in these letters, to get two men to swear a lie against Naboth, and say, that he had spoken wickedly against God and the king; and then, they were to take Naboth out and stone him to death.



JEZEHEL.

And the elders and the nobles did so. And they carried Naboth out of the city and stoned him.

And when Jezebel heard that Naboth was dead, she said to Ahab, Arise and take for thyself the vineyard of Naboth, the Jezreelite, which he would not sell thee, for he is dead. And so Ahab arose and took the vineyard, as his wicked wife had told him to do.



THE STONING OF NABOTH.

And the Lord told Elijah to go and meet Ahab in the vineyard of Naboth, and say to him, In the place where the dogs licked the blood of Naboth, shall dogs lick thy blood. And Elijah went to meet Ahab. And Ahab said to him, Hast thou found me, O mine enemy? And Elijah answered, I have found thee, because thou hast sold thyself to work evil in the sight of the Lord. And Elijah told him that the Lord would bring evil upon his house and cut off his family, as He had the house of Jeroboam. And he said to him, The dogs shall eat Jezebel by the wall of Jezreel. And there was no king who did so wickedly as Ahab, whom Jezebel stirred up to do evil. He was very guilty in worshiping idols, as were the Ammonites and other heathen nations about him.

JEHOSHAPHAT AND AHAB.

I Kings xxii. 899 B. C.



AND Jehoshaphat, the king of Judah, came down to Ahab the king of Israel. And Ahab said to Jehoshaphat, Wilt thou go with me to battle to take Ramoth-gilead from the Syrians, for the city belongs to me? And Jehoshaphat said, I am willing to go. But Jehoshaphat said to Ahab, I pray thee, inquire of the Lord whether we shall go to battle or not.

And Ahab gathered together four hundred of his prophets, and asked them, Shall I go against Ramoth-gilead to battle, or not? And they said, Go, for the Lord shall deliver it into the hand of the king. And Jehoshaphat said, Is there not here a prophet of the Lord besides, that we may inquire of him? And Ahab said, There is yet one man, Micaiah, but I hate him, because he doth not prophesy good concerning me, but evil. And Jehoshaphat answered, Let not the king say so. So Ahab sent for Micaiah out of the prison where he had put him. While the chief officer was going for Micaiah, Ahab and Jehoshaphat put on their royal robes and sat, each upon his throne. And a prophet, named Zedekiah, made

horns of iron, and pushed them before him, and said to Ahab, Thus shalt thou push the Syrians, till thou have destroyed them. And all the prophets went on saying, Go up.

The chief officer who was bringing Micaiah, said to him, All the prophets speak good words to the king; I pray thee to speak good words, also, as they do. But Micaiah answered, As the Lord liveth, what the Lord saith, that will I do.



ZEDEKIAH AND MICAIAH.

As soon as Micaiah appeared, Ahab said to him, Shall we go against Ramoth-gilead to battle, or shall we not? Micaiah answered, Go. But he said it in such a way, that Ahab knew it was not what the prophet really meant. Then Ahab made believe as though he wanted to know the truth, and said, How many times shall I desire thee to tell me nothing but what is true? And Micaiah said, I saw all Israel scattered upon the hills, as sheep that have no shepherd. And the Lord said to me, These have no master; let them go back each one to his house in peace.

And Ahab said to Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?

And Zedekiah, one of Ahab's servants, smote Micaiah on the cheek. And Ahab said, Put this fellow in prison, and feed him with bread and water, and punish him, until I come again in peace.

And Micaiah said, If thou come back at all in peace, the Lord hath not spoken by me.

Then Ahab and Jehoshaphat went up to Ramoth-gilead. And Ahab said to Jehoshaphat, I will not put on my royal robes, but put thou on thy robes. This Ahab did, that the enemy might think Jehoshaphat was the king of Israel.



MICAIAH IN PRISON.

Before going into battle, Benhadad, the king of Syria, had commanded the thirty-two captains of his chariots to fight only with the king of Israel. So when they saw Jehoshaphat with his robes on, they said, Surely this is the king of Israel. And they began to fight him. But Jehoshaphat cried out. And when they saw he was not Ahab, they turned away from him.

And a certain Syrian drew his bow, and shot an arrow without thinking of any person in particular. But the arrow went between the joints of the armor which Ahab wore, and pierced him. And Ahab said to the driver of his chariot, Carry me out of the army; for I am wounded. But they held up Ahab in his chariot while the battle lasted. And at evening



THE ARROW PIERCING AHAB.

the king died. And at the same time, an order was given in a loud voice for all the soldiers to go to their own homes. So the army of Ahab fled, and the driver of the chariot took the dead body of Ahab to his own city, Samaria, and they buried the king there.



BURIAL OF AHAB.

And as they washed the chariot of the king in the pool of Samaria, the dogs licked up the blood of Ahab, as the man of God had said they would do, when the dogs were licking up the blood of Naboth, whom Jezebel had killed. And thus Ahab died, who was the worst king that had ever reigned over Israel.

And Ahaziah, the son of Ahab, reigned in the stead of Ahab. And he did evil in the sight of the Lord, and walked in the way of Ahab. And he worshiped the idol Baal, and greatly displeased the Lord. And Ahaziah fell down through a lattice in an upper chamber, and was made sick through his fall. And he sent messengers to Baalzebub, (the lord of flies), the idol of the Philistines, at Ekron, to know whether he should

get well or not. And the angel of the Lord said to Elijah, Go and meet the messengers of the king, and say to them, Is it not because there is not a God in Israel that ye go to inquire of Baalzebub, the god of Ekron? Now, therefore, thus saith the Lord. Thou shalt not get up from thy bed but shalt surely die. And the king asked them, what kind of a man was he who met you, and spoke to you these words? And they said, He was a hairy man, with a girdle of leather about him. And the king said, It is Elijah.

Then the king sent a captain, with fifty men, to take Elijah prisoner. And the captain found Elijah on the top of a hill, and said to him, Thou man of God, the king hath said come down. And Elijah answered, If I be a man of God, then let fire come down from heaven, and burn up thee and thy men. And the fire came down, and burned them up.

Then the king sent another captain, with fifty men, to take Elijah. And the fire came down, and burned them up. And the king sent yet another captain, with fifty men, to take the prophet. And the captain went up to Elijah, and fell on his knees before him, and said, O man of God, I pray thee, let my life, and the life of these fifty men, thy servants, be precious in thy sight.

And the angel of the Lord said to Elijah, Go down with him, be not afraid of him. And Elijah went down with him to the king.

And Elijah said to him, Because thou hast sent messengers to inquire of Baalzebub, the god of Ekron, and didst not inquire of the God of Israel, therefore thou shalt not rise from thy bed, but shalt die.

o Ahaziah died, as Elijah had said, and Jehoram reigned in his stead.



THE FIRE CONSUMING THE FIFTY.



ELIJAH IS TAKEN UP INTO HEAVEN.

II Kings ii. 896 B. C.

AND it came to pass, when the Lord would take up Elijah to heaven in a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said to Elisha, Stay here, I pray thee; for the Lord hath sent me to Bethel. But Elisha answered, As the Lord liveth, and as thy soul liveth, I will not leave thee.

So they went down to Bethel. And the sons of the prophets that were at Bethel, came to Elisha, and said to him,

Knowest thou that the Lord will take away thy master from thee to-day?

And he said, Yea, I know it; hold ye your peace.

And Elijah said unto him, Elisha, stay here, I pray thee, for the Lord has sent me to Jericho.

And Elisha said, As the Lord liveth, and as thy soul liveth, I will not leave thee.

And they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said to him, Knowest thou that the Lord will take away thy master from thee to-day?

And he answered, Yea, I know it; hold ye your peace.

And Elijah said to Elisha, Stay here, I pray thee; for the Lord has sent me to Jordan.

Elisha answered, As the Lord liveth, and as thy soul liveth, I will not leave thee.

And they two went on. And fifty men of the sons of the prophets went and stood a great way off, to look. And Elijah and Elisha stood by the Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and the waters divided before them, so that they two went over on dry ground. When they were gone over, Elijah said to Elisha, Ask what I shall do for thee, before I am taken away from thee.

And Elisha answered, I pray thee, let a double portion of thy spirit be upon me.

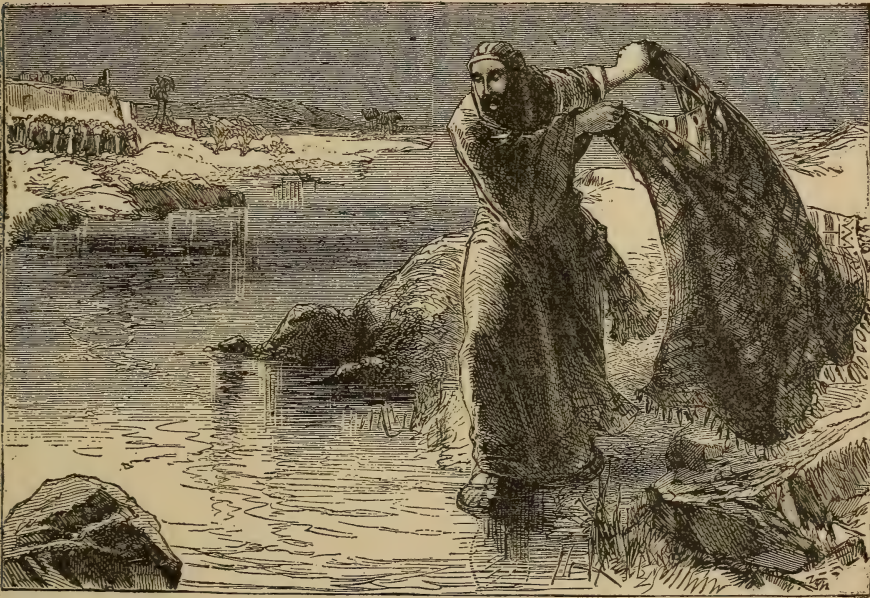
And Elijah said, Thou hast asked a hard thing; yet, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.



ELIJAH ASCENDING.

And as they went on and talked, lo, there appeared a chariot of fire, with horses of fire, and parted them both asunder, and Elijah was taken up into heaven. And Elisha saw it, and cried out, My father, my father, the chariot of Israel, and the horsemen thereof. And Elisha saw him no more, and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan. And he took the mantle of Elijah, and smote the waters with it, and said, Where is the God of Elijah? And the waters parted before him, and he went over.

And when the sons of the prophets who had come to look, saw what Elisha did, they said to one another, The spirit of Elijah doth rest on Eli-



ALROLIN PALTING THE WATERS.

sha. And they came to meet him, and bowed themselves to the ground before him. And they said to him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek for thy master; for perhaps the Spirit of the Lord has taken him up, and cast him upon some mountain, or into some valley. Elisha said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought for three days, but found him not. And when they came to Elisha again, (for he stayed at Jericho), he said to them, Did I not say unto you, go not?

And the men of Jericho said unto Elisha, Look, we pray thee, the situation of this city is pleasant, as our lord seeth, but the water is bad, and

the ground barren. And Elisha said, Bring me a new cruse, and put salt in it. And they brought it to him. And he went forth to the spring of the waters, and cast the salt in them; and he said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed from that day, according to the words of Elisha.

And Elisha went from Jericho up to Bethel. And as he was going on his way, there came forth little children out of the city, and mocked him, saying, Go up, thou bald head; go up, thou bald head. And he turned back and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty-two children of them.



THE BEARS AND THE MOCKING CHILDREN.



ELIJAH ASCENDING TO HEAVEN.

JEHORAM AND JEHOSEPHAT DEFEAT THE MOABITES.

II Kings iii. 895 B. C.



AND Jehoram, the son of Ahab, reigned over Israel, and Jehoshaphat was king of Judah. And Mesha, king of Moab, rebelled against Jehoram. And Jehoram gathered his army together to go against the Moabites. And he sent to Jehoshaphat, the king of Judah, saying, The king of Moab hath rebelled against me; wilt thou go with me against him to battle?

Jehoshaphat answered, I will go up. So the king of Israel, and the king of Judah went with their armies against the Moabites, and the king of Edom went with them. And they marched seven days, and there was no water for the host, nor for the cattle that were with them. And the king of Israel said, Alas! that the Lord hath called these kings together, to deliver them into the hand of Moab.

But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israel's servants answered, Here is Elisha, who poured water on the hands of Elijah. And Jehoshaphat said, The word of the Lord is with him.

So the king of Israel, and the king of Judah, and the king of Edom, went down to Elisha.

And Elisha said unto the king of Israel, What have I to do with thee? Get thee to the prophets of thy father, and to the prophets of thy mother.



THE THREE KINGS AND ELISHA.

And the king of Israel said unto him, Nay; for the Lord hath called these three kings together, to deliver them into the hand of Moab.

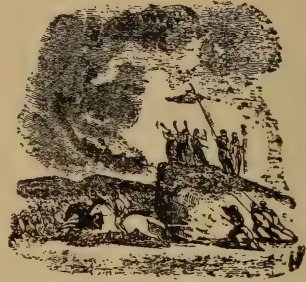
And Elisha said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look toward thee, nor see thee.

And Elisha said, Make this valley full of ditches, for thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye and your cattle. And this is but a light thing in the sight of the Lord; He will deliver the Moabites also into your hand. And ye shall destroy all their cities, and cut down every good tree, and stop all the wells of water, and mar every good piece of land with stones.

And it came to pass in the morning, when the sacrifice was offered,

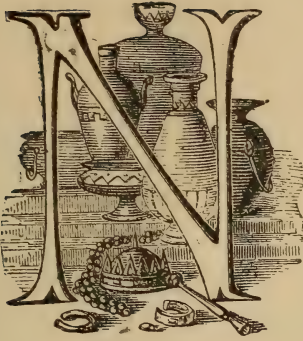
that there came water, by the way of Edom, and the country was filled with it.

And when the Moabites heard that the three kings were come up to fight against them, they gathered all their army together, and went out to meet them. And early in the morning, when the sun shone upon the water, the water appeared to the Moabites as red as blood. And they said, This is blood. The three kings are surely slain; for they have been fighting with one another. Now, therefore, Moab, go to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote them, so that they fled before them. And the Israelites followed after them, even to their own country. And they destroyed all their cities, and on every good piece of land they cast stones, and covered it. And they stopped up all the wells of water, and cut down all the trees. After that, the Israelites went back to their own land.



THE MOABITES DEFEATED.

ELISHA AND THE SHUNAMMITE.

II Kings iv. 895 B. C.

POT OF OIL.

OW there was a certain woman, the wife of one of the sons of the prophets, who cried to Elisha, saying, Thy servant, my husband, is dead, and thou knowest that he feared the Lord. And the creditor is come, to take my two sons to be his bondmen.

And Elisha said to her, What shall I do for thee? tell me, what hast thou in thy house? She answered, Thy handmaid hath nothing in the house, except a pot of oil. And he said, Go, borrow vessels of all thy neighbors, even empty vessels; borrow not a few. And when thou art come into the house, thou shalt shut the door upon thee and thy sons, and shalt pour out into all those vessels, and shalt set aside that which is full.

So she went from him, and shut the door upon herself and her sons, who had brought the vessels to her. And she poured out the oil into them. And when the vessels were full, she said to her sons, Bring me yet a vessel. And they answered, There is not a vessel more. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live, thou and thy children, on the rest.

And it happened one day, that Elisha went to Shunem, where a great woman lived, and she begged him to come into her house and eat bread. And so it was, that as often as he passed by that way, he went in there to eat bread. And she said to her husband, Now I know that this is a holy man of God, who passes by us so often. Let us make for him a little chamber on the wall; and let us set for him there a bed, and a table, a stool, and a candlestick; and when he cometh to us, he can go in there. And one day he came to the house, and went into the chamber, and lay there.

And he said to Gehazi, his servant, Call this Shunammite woman. And when he had called her, she stood before him. And Elisha said to Gehazi, Say now to her, Lo, thou hast been careful for us with all this care; what shall be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? She answered, I dwell among my own people.

And Elisha said to Gehazi, What then is to be done for her? He answered, Verily she hath no child. And Elisha said, Call her. And when he had called her, she came and stood in the door. And Elisha told her

that God would give her a son. And the Lord gave her a son as Elisha had promised.

When the child was grown, he went out one day to his father, who was with the reapers. And he said to his father, My head! my head! And his father said to a lad, Carry him to his mother. And when the lad had taken him to her, the boy sat on her knees till noon, and then died. And she went up, and laid him on Elisha's bed, and shut the door and went out. And she called to her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may hasten to the man of God, and come back again.

And he cried, Why wilt thou go to him to-day? It is neither new moon nor Sabbath. She answered, It will be well.

Then she got upon the ass, and said to her servant, Drive, and go forward; slack not thy riding for me, unless I bid thee. So she went, and came to Elisha, at Mount Carmel. And when Elisha saw her afar off, he said to Gehazi his servant, Behold, yonder is that Shunammite. Run now, I pray thee, to meet her, and say to her, Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well. And when she came to the prophet, she caught him by the feet; but Gehazi came near to thrust her away. And the man of God said, Let her alone, for her soul is vexed within her, and the Lord hath hid it from me, and hath not told me.

Then she said to Elisha, Did I ask of my lord that I might have a son? Did I not say, Do not deceive me? Then Elisha said to Gehazi, Gird up thy loins, and take my staff in thy hand, and go thy way. If thou meet any man, salute him not; and if any man salute thee, answer him not again; go, and lay my staff upon the face of the child. But the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose and followed her. And Gehazi went on before them, and laid his staff upon the face of the child, but the child neither spoke nor heard. Therefore Gehazi went back to meet the prophet, and said to him, The child is not awaked.

And when Elisha was come into the house, the child was dead, and laid upon his bed. He went in therefore, and shut the door, and prayed unto the Lord. And he got up and lay upon the child, and put his mouth upon the child's mouth, and his eyes upon the child's eyes, and his hands upon the child's hands; and he stretched himself upon the child; and the flesh of the child became warm. Then Elisha



ELISHA PRAYING.

went out of the chamber, and walked to and fro in the house. And he went up and stretched himself upon the child again. And the child sneezed seven times, and opened his eyes. And Elisha said to Gehazi, Call this Shunammite. So he called her. And when she came to Elisha, he said to her, Take up thy son. Then she fell at his feet, and bowed herself to the ground, and took up her son and went out.

And Elisha came again to Gilgal, and there was a dearth in the land. And while the sons of the prophets were sitting before him, Elisha said to his servant, Set on the great pot, and boil pottage for the sons of the prophets. And one of them went out into the field to gather herbs, and found a wild vine, and gathered from it, his lap full of wild gourds, and came and put them into the pot. When it was ready, they poured it out for the men to eat. And as they were eating the pottage, they cried out, and said, O thou man of God, there is death in the pot! And they could not eat of it. Elisha said, Bring meal. And when it was brought, he cast it into the pot, and said, Pour out for the people, that they may eat. And there was no harm in the pot.

And there came a man from Baal-shalisha, and brought the man of God, bread of the first-fruits, twenty loaves of barley and full ears of corn in the husk. And Elisha said, Give the people, that they may eat.

But the servant said, What! shall I set this before a hundred men?

Elisha said again, Give the people, that they may eat; for thus saith the Lord, They shall eat, and shall leave thereof.

So the servant set the food before them; and they did eat, and left some of the food, as the Lord had said.

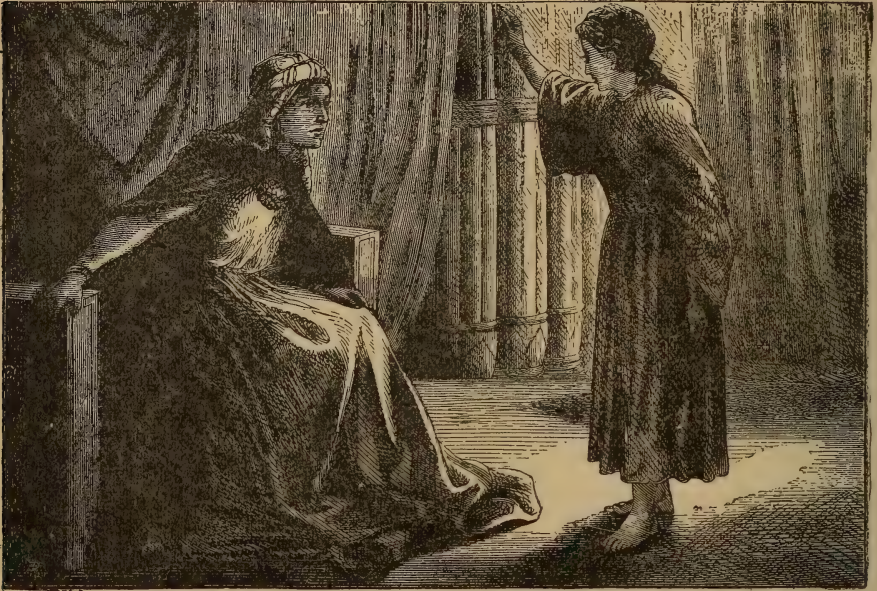
ELISHA AND NAAMAN.

II Kings v. 895 B. C.



OW Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because the Lord had made him victorious over the enemies of Syria. He was, also, a mighty man of valor, but he was a leper. And the Syrians had brought away captive out of the land of Israel, a little maid; and she waited on Naaman's wife. And she said to her mistress, Would to God my lord were with the prophet that is in Samaria, for he would cure him of his leprosy. And one went and told the king of Syria what the little maid had said. And the king of Syria said to Naaman, Go, and I will send a letter by thee unto the king of Israel. And Naaman went, and

took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.



NAAMAN'S WIFE AND THE LITTLE MAID.

And he brought the letter to the king of Israel. In the letter, the king of Syria had written these words, Now when this letter is come unto thee, behold, I have therewith sent Naaman, my servant, to thee, that thou mayest heal him of his leprosy. And when the king of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and make alive, that this man doth ask me to heal a man of his leprosy? See, now, I pray you, how he seeketh a quarrel against me.

And it was so, when Elisha, the prophet, heard that the king of Israel had rent his clothes, he sent unto him, saying, Why hast thou rent thy clothes? Let the man come now to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses, and with his chariot, and stood at the door of Elisha's house. And Elisha sent a messenger to him, saying, Go and wash in Jordan seven times, and thou shalt be clean. But Naaman was angry, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the



name of the Lord his God, and strike his hand over the place, and heal

the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage.

And his servants came near, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash and be clean? Then Naaman went down and dipped himself seven times in Jordan, and his flesh became like the flesh of a little child, and he was clean.

And he went back to the prophet, he and all his company, and he said to



NAAMAN COMING TO ELISHA.

Elisha, Behold, now I know that there is no God in all the earth, but in Israel, therefore, I pray thee, take a present from thy servant.

But Elisha said, As the Lord liveth, before whom I stand, I will receive none. And Naaman urged him to take it, but he refused. And Naaman said, Shall there not then be given to thy servant two mules' burden of earth? For thy servant will no longer offer either burnt-offering, or sacrifice unto other gods, but unto the Lord. And when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, may the Lord pardon thy servant in this thing.

And Elisha said to him, Go in peace. And he departed.

And when Naaman had gone a little way, Gehazi, the servant of Eli-



NAAMAN WASHING IN THE RIVER JORDAN.

sha, said to himself, My master hath taken nothing from this Syrian, but as the Lord liveth, I will run after him, and take something of him. So Gehazi followed after Naaman; and when Naaman saw him running after him, he got down from his chariot, and came to meet him, and said, Is all well? Gehazi answered, All is well. My master hath sent me to say, Behold, even now there are come to me from Mount Ephraim two young men of the sons of the Prophets. Give them, I pray thee, a talent of silver, and two changes of garments.

And Naaman said, Be content, take two talents.

And he urged him, and bound two talents of silver in a bag, and laid them upon two of his servants, and they carried them before Gehazi. And when they came to the house, Gehazi took the things from the men and put them away, and he let the men go, and they departed. And Gehazi went in and stood before his master.



ELISHA AND GEHAZI.

And Elisha said to him, Whence comest thou, Gehazi? He answered, Thy servant went no where.

And Elisha said to him, Went not my

heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants? The leprosy, therefore, of Naaman shall be upon thee and thy children forever.

And Gehazi went out from Elisha's presence a leper as white as snow.

BENHADAD TRIES TO TAKE ELISHA.

II Kings vi. 893 B. C.



ND the sons of the prophets said to Elisha, Behold now, the place where we live is too small for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make a place there where we may dwell.

And he answered, Go ye.

And one of them said to Elisha, Be content, I pray thee, and go with thy servants.

He answered, I will go. So he went with them. And when they came to Jordan, they cut wood. But as one of them was felling a tree, the axe-head fell into the water; and he cried out and said, Alas, master, for it was borrowed. And the prophet said, Where did it fall? The man showed him the place. And Elisha cut down a stick, and cast it in thither, and the axe did swim. And Elisha said to the man, Take it up. And he put out his hand, and took it.



THE AXE IN THE WATER.

Then the king of Syria made war against Israel; and he said to his servants, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place, for thither the Syrians are come down. And the king of Israel sent to the place which the man of God had told him and warned him of, and he saved himself there more than once or twice. Therefore the heart of Benhadad, the king of Syria, was greatly troubled about this thing, and he called his servants, and said unto them, Will ye not show to me which of us is for the king of Israel?

And one of his servants said, None, my lord, O king. But Elisha, the prophet, telleth the king of Israel the words that thou speakest in thy bed-chamber.

And Benhadad said, Go and spy where he is, that I may send and fetch him.

And it was told Benhadad, saying, Behold, he is in Dothan. Therefore he sent thither horses, and chariots, and a great host, and they came by night, and surrounded the city. And when the servant of the man of God was risen early, and gone forth, behold, a host surrounded the city both with horses and chariots. And he said unto Elisha, Alas, my master, what shall we do?



BENHADAD GOING TO DOTHAN.

Elisha answered, Fear not, for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire, round about Elisha. And when Benhadad's men came to take him, Elisha prayed to the Lord, and said, Smite these people, I pray thee, with blindness. And the Lord smote them with blindness according to the word of Elisha. And Elisha said to them, This is not the way, neither is this the city. Follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.

And when they were come into Samaria, Elisha prayed, and said, Lord open the eyes of these men that they may see. And the Lord opened their eyes, and they saw; and behold, they were in the city of Samaria. And Jehoram, king of Israel, said to Elisha, My father, shall I smite them?

Elisha answered, Thou shalt not smite them; wouldst thou smite those whom thou hast taken captive? Set bread and water before them, that they may eat and drink, and go back to their master.

And the king of Israel prepared food for them, and when they had eaten and drunk, he sent them away; and they went back to their master.



BENHADAD BESIEGES SAMARIA.

II Kings vi-vii. 893-892 B. C.

OW it came to pass after this, that Benhadad, king of Syria, gathered all his host, and went up, and besieged Samaria. And on account of the siege, there was a famine in the city, and the people of the city had no food to eat. And as the king of Israel was passing by upon the walls, there cried a woman unto him, saying,

Help, my lord, O king.

The king said to her, What aileth thee? She answered, This woman said to me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him. And I said unto her on the next day, Give thy son, that we may eat him; but she hath hid him.

And when the king heard the words of the woman, he rent his clothes. And he said, God do so to me, and more also, if the head of Elisha shall stand on him this day. But Elisha sat in his house, and the elders were with him. And the king sent a messenger to kill Elisha, but before the messenger came, Elisha said to the elders, See ye how this son of a murderer hath sent to take away my head? When the messenger cometh, shut the door, and let him not come in.

Then the king himself came to Elisha, and Elisha told him that on the morrow there would be plenty of food in the city, and the famine would cease. Then a lord, on whose hand the king leaned, refused to believe the words of Elisha. And Elisha said to him, Behold thou shalt see it with thine eyes, but shalt not eat thereof.

And there were four leprous men near the gate of the city, and they said to one another, Why sit we here until we die? If we say, we will enter the city, the famine is in the city, and we shall die there; and if we sit still here, we shall die also. Now, therefore, come, and let us go to the host of the Syrians. If they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go to the camp of the Syrians. And when they came there, behold there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots and of horses, even the noise of a great host; and they thought that a great army was coming against them. Therefore they had risen up in the twilight, and left their tents, and their horses, and everything that was in their camp, and fled for their lives.

And when the lepers had gone through all the camp, they went into a tent, and did eat and drink of the food which they found there. And they took away the gold, and silver, and raiment, out of the tent, and went and

hid them. Then they came again, and went into another tent, and carried away the precious things that they found there, and hid them, also. Then they said to one another, We do not well. This is a day of good tidings, and we hold our peace. If we stay until the morning, some mischief will come upon us. Now, therefore, come, that we may go and tell the king. So they came to the city, and called out to the porter of the gate, saying, We went to the camp of the Syrians, and behold, there was no man there, but horses and asses tied, and the tents, as they were left. And the porter sent word to the king. And the king arose in the night, and said to his servants, I will now show you what the Syrians have done.



THE PEOPLE TAKING FROM THE TENTS.

They know that we are hungry; therefore they have gone out of the camp to hide themselves, saying, When they come out of the city, we shall catch them alive, and get into the city.

And one of his servants said, Let some take, I pray thee, five of the horses that are left alive in the city, and let us send and see. They took, therefore, two chariot horses; and the king sent men after the army of the Syrians, to see where they were. And they went as far as the Jordan; and lo, all the road was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned and told the king. And the people went out and took what was in the tents of the Syrians, and they had plenty of food to eat, as the Lord had said.

And the king appointed the lord, on whose arm he leaned, and who refused to believe the words of Elisha, to take charge of the gate. But the people trampled on him in the gate, so that he died. And so it happened to him as Elisha had said; for he saw that the Lord had sent food to the people, but he himself did not eat of it.

ELISHA PROPHECIES THAT HAZAEL WILL BE KING OF SYRIA.



HEN Elisha spoke to the woman whose son he had restored to life, saying, Arise, and go thou and thy household, and stay for a while in some other country, for the Lord will send a famine, and it shall be upon the land of Israel seven years. And the woman did as Elisha told her, and she went with her family, and lived in the land of the Philistines for seven years. And when the seven

years were past, she came back from the land of the Philistines, and went to King Jehoram to beg that her house and land might be given back to her; for another person had taken them.

And when she came to the king, he was talking with Gehazi, saying, Tell me, I pray thee, all the great things that Elisha hath done. And as he was telling the king how Elisha had restored a dead boy to life, behold, the woman and her son came in to ask the king to give her back her house and land. And Gehazi said, My lord, O king, this is the woman, and this is her son whom Elisha brought back to life. And when the king asked the woman about it, she told him that it was so. And the king said to one of his officers, Give back to her all that was her's, and all the fruits of the field, since the day that she left the land, even until now.



ELISHA TELLING OF THE FAMINE.

And Elisha came to Damascus. Now Benhadad, the king of Syria, who lived in that city, was sick, and it was told him that the prophet of God had come there. And King Benhadad said to Hazael, Take a present in thy hand, and go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover this disease? So Hazael went to meet Elisha and took a present with him, even of every good thing of Damascus, forty camel loads, and came and stood before the prophet. And Hazael said, Thy son, Benhadad, king of Syria, hath sent me to thee, saying, Shall I get well of this disease?

Elisha answered, Go say unto him, Thou mayest certainly get well. Yet the Lord hath showed me that he shall surely die.

Then Elisha fixed his eyes steadfastly on Hazael, until Hazael was ashamed; and the prophet wept.



THE YOUNG MEN SLAIN.

And Hazael said, Why weepeth my lord?

Elisha answered, Because I know the evil that thou wilt do unto the children of Israel. Their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt put to death their women and children in a cruel manner.

And Hazael said, But what! Is thy servant a dog, that he should do this thing?

Elisha answered, The Lord hath showed me that thou shalt be king over Syria.

So Hazael went away from Elisha, and went back to his master, who

said to him, What said Elisha to thee? He answered, He told me that thou shouldst surely get well. But on the morrow, Hazael took a thick cloth and dipped it in water, and then went and spread it over the king's face, so that he could not breathe; and Benhadad died, and Hazael reigned in his stead.

JEHU IS ANOINTED KING OF ISRAEL.

II Kings ix. 884 B. C.



NOT long after this Elisha called a young man, one of the prophets, and said to him, Gird up thy loins, and take this box of oil, and go to Ramoth-gilead. And when thou comest there, look for Jehu, the son of Jehoshaphat, and go in, and make him come out from among his brethren, and take him to an inner chamber. Then take the box of oil, and pour the oil on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not.

So the young man went to Ramoth-gilead. And when he came there, he found the captains of the army sitting together, and Jehu was among them, and he said, I have an errand to thee, O captain.

And Jehu said, For which one of us?

The young man said, Lo thee, O captain. Then Jehu arose, and went into the house, and the young man poured the oil on his head, and said to him, Thus saith the Lord God of Israel, I have anointed thee to be king over my people Israel; and thou shalt smite the family of Ahab, that I may avenge the blood of my servants, the prophets, at the hand of Jezebel. For I will cut off all that are left of the family of Ahab; and I will make his family like the family of Jeroboam, and like the family of Baasha. And the dogs shall eat Jezebel in the city of Jezreel, and there shall be none to bury her. Then the young man opened the door and fled.

And Jehu came out again to the servants of the king, and one of them said to him, Is all well? Why came this mad fellow to thee?

Jehu answered, he said to me, The Lord hath anointed thee to be king over Israel. Then the captains made haste, and blew their trumpets, and shouted, Jehu is king! So Jehu was made king instead of Jehoram.

Now Jehoram had come to Jezreel, to be healed of the wounds he had received while fighting against the Syrians; and Jezebel, the wife of Ahab, was there also. And Jehu said to the captains, If it be your minds, let no one go out of the city to carry the news to Jezreel. And Jehu rode in a chariot, and went to Jezreel. And a watchman, standing on the tower in

Jezreel, saw Jehu and his company coming, and he told King Jehoram of it. And Jehoram said, Send a horseman to meet them, and let him say, Is it peace?

So a man on horseback went out to meet Jehu, and said to him, Thus saith the king, Is it peace?

Jehu answered, What hast thou to do with peace? Turn thee behind me.

Then the king sent a second messenger to Jehu to ask, Is it peace?

Jehu answered, What hast thou to do with peace? Turn thee behind me.

When Jehoram saw that neither one of his messengers came back, he commanded his chariot to be made ready, and he himself rode out to meet Jehu. And when he came near, he said to Jehu, Is it peace, Jehu?

Jehu answered, What, peace, so long as the sins of thy mother Jezebel are so many?

Then Jehoram turned about and fled, for he saw that Jehu intended to kill him. But Jehu drew a bow with all his strength, and the arrow struck Jehoram between the shoulders, and went into his heart, and he fell dead in his chariot. Then Jehu commanded Bidkar, his captain, to take up the dead body of Jehoram, and cast it into the field which Ahab had taken from Naboth, the Jezreelite. For the Lord had said that the death of Naboth should be avenged on Ahab in that place.

And when Jehu came to Jezreel, Jezebel heard of it. And she painted her face, and put on her ornaments, and looked out of a window. And as Jehu came in at the gate of the city, she said to him, Had Zimri peace, who slew his master? And he raised his face toward the window, and said, Who is on my side? And two or three chamberlains looked out. And he said to them, Throw her down. So they threw her down, and some of her blood was sprinkled on the wall, and some on Jehu's horses; and the horses trampled her under their feet. And Jehu went into the house; and after he had eaten, he said to his servants,

Go, see now to this wicked woman, and bury her, for she is a king's daughter. And they went to bury her; but they found only her skull, and her feet and the palms of her hands. For the dogs had eaten her flesh, as the Lord had told Elijah the prophet, saying, In the city of Jezreel shall dogs eat the flesh of Jezebel.



THROWING JEZEBEL OUT.

THE LAST DAYS OF ELISHA.

II Kings x-xiii. 884-842 B. C.

NOW Ahab had seventy sons in Samaria. And Jehu wrote letters to all those men who had brought Ahab's children up, telling them to put to death all Ahab's sons and relations. And the men did as Jehu had commanded them. And it came to pass, as the Lord had spoken by his servant Elijah. For Jehu slew all that were left of Ahab's family, so that not one of them was left alive. And when Jehu came back from Samaria, where he had been, he met Jehonadab, and said to him, Is thy heart right, as my heart is with thy heart? And Jehonadab said, It is. If it be, give me thy hand. And Jehu gave him his hand and took him up in his chariot.



JEHU AND JEHONADAB.

And Jehu brake down the image of the heathen god Baal, and with his people tore down the temple of Baal. Yet he did not serve the Lord with all his heart, but did evil like the kings who had reigned before him. And Jehu reigned twenty-eight years, and died; and they buried him in Samaria; and Jehoahaz, his son, reigned in his stead.



THE PEOPLE DESTROYING THE HOUSE OF BAAL.

And Jehoahaz did evil in the sight of the Lord, and worshiped the gold-



JEOASH AND ELISHA.

en calves which Jeroboam had set up. And he caused the people to sin, so that the anger of the Lord was kindled against Israel, and he delivered them into the hand of Hazael, king of Syria, who oppressed them and treated them very cruelly. And there were left to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen, for all the rest of the army of Israel the king of Syria had destroyed. And Jeho-

haz reigned seventeen years, and died, and Jehoash, his son, reigned in his stead.

Now Elisha had fallen sick, and was about to die. And Jehoash, the king, came to him, and wept over him, and said, O my father, my father, the chariot of Israel, and the horsemen thereof. And Elisha said to him, Take a bow and arrows. And the king took them. Elisha said to the king, Put thy hand upon the bow. And he put his hand upon it; and Elisha put his hands upon the king's hands. And he said, open the window eastward. And the king opened it. Then Elisha said, Shoot. And he shot. And Elisha said, The arrow of the Lord's deliverance from Syria; for thou shalt smite the Syrians.



THE ARROW OF THE LORD'S DELIVERANCE.

And Elisha spoke to the king again, and said, Take the arrows. And he took them. And Elisha said, Smite upon the ground. And the king smote thrice and stayed. And the man of God was angry with him, and said, Thou shouldst have smitten five or six times, then thou wouldst have smitten the Syrians until thou hadst destroyed them; but now thou shalt smite them but thrice.



THE DEAD MAN RAISED BY TOUCHING ELISHA'S BONES.

And Elisha died, and they buried him. After that, the Moabites came in by bands, to invade the land. And, as some of the Israelites came out with a dead man, to bury him, they saw a band of the Moabites coming that way, and they cast the dead body into the sepulchre of Elisha. And when the dead man touched the bones of Elisha, the man came to life again, and stood upon his feet.



FROM THE DEATH OF JEHOASH TO THE CAP-
TIVITY. AMOS.

II Kings xiii-xvii. *B. C.*



OW Hazael, the king of Syria, had oppressed the people of Israel all the days of Jehoahaz, but the Lord was gracious to them, and had compassion on them. So Hazael died, and Benhadad, his son, reigned in his stead. After the death of Elisha, Jehoash, king of Israel, fought against Benhadad, king of Syria, and was victorious over him three times, as Elisha had said, and took back again the cities of Israel which the Syrians had taken. And Jehoash reigned sixteen years over Israel. And he died, and was buried in Samaria, and Jeroboam, his son, reigned in his stead.

Jeroboam reigned forty-one years, and he made war against the Syrians, and took from them the cities of Hamath and Damascus. And the Lord helped him to gain the victory over the Syrians, for the Lord had seen the affliction of Israel that it was very bitter, and He said that He would not blot out the name of Israel from under heaven. Yet Jeroboam did that which was evil in the sight of the Lord; and the people of Israel also did wickedly; for they still worshiped the golden calves. Then Amos the prophet was sent by the Lord to warn them of the punishment that would be sent upon them if they did not repent of their sins.

And Amos came and spoke to them, saying, Hear this word that the Lord hath spoken against you, O children of Israel. You only have I known of all the families of the earth; therefore I will punish you for all your iniquities. I have withholden the rain from you; I have smitten you with blasting and mildew. When your gardens and your fig-trees and your olive-trees increased, the palmer-worm devoured them; yet have ye not returned unto me, saith the Lord. Ye hate him that rebuketh in the gate, and ye abhor him that speaketh uprightly. Therefore as you have been robbing the poor, and taking bribes, although you have built houses of hewn stone, ye shall not dwell in them. You have planted pleasant vineyards, but you shall not drink wine of them.

Yet Amos told them, that if they would turn from their evil ways,

and love the good; if they would deal justly, and not oppress the poor, it might be that the Lord would be gracious unto them and forgive them. But, if they would not obey the Lord, therefore the Lord said thus, Wailing shall be in all the streets, and they shall say in all the highways, Alas! alas! And in all the vineyards shall be wailing, for I will pass through thee, and cause you to go into captivity.



AMOS.

And Amos prophesied still further against them, saying, Woe to them that are at ease in Zion, and trust in the mountain of Samaria; that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall.—That chant to the sound of the viol, and invent to themselves instruments of music; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for their sins. Therefore now shall they go captive with the first that go captive. Behold I will raise up against you a nation, O house of Israel, saith the Lord of hosts, and they shall afflict you. And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste, and I will rise up against the house of Jeroboam with the sword.

Now Amaziah, the priest of the idol at Bethel, heard the words which Amos had spoken, and he sent to Jeroboam, king of Israel, saying, Amos hath conspired against thee; the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. And Amaziah said to Amos also, O thou prophet, go, flee thee away into the land of Judah, and there eat bread, and prophesy there; but prophesy not again any more at Bethel.

Then Amos answered and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdsman, and a gatherer of sycamore fruit. And the Lord took me as I followed the flock, and said unto me, Go, prophesy unto my people Israel. Now, therefore, hear thou the word of the Lord, Thou sayest, Prophecy not against Israel, and drop not thy word against the house of Israel. Therefore thus saith the Lord, Thy wife shall become a wicked woman in the city, and thy sons and thy daughters shall fall by



AMAZIAH.

the sword, and thy land shall be divided by line, and thou shalt die in a polluted land, and Israel shall surely go into captivity.

But Jeroboam and the people despised the warnings of Amos, and kept on serving idols, and doing wickedly. The Lord sent Hoshea, also, to speak to them, but they would not listen to him any more than they did to Amos. And Jeroboam died, and Zachariah, his son, reigned in his stead.

Zachariah reigned over the kingdom of Israel six months, and he did that which was evil in the sight of the Lord. And Shallum rebelled against him and slew him, and made himself king in the place of Zachariah. Shallum reigned one month only, for Menahem, the son of Gadi, came to Samaria, and slew him, and reigned in his stead.

Menahem reigned ten years in Samaria; and he did evil in the sight of the Lord. And Pul, the king of Assyria, came against the land of Israel, and Menahem promised to give him a thousand talents of silver, if he would let him keep the kingdom. So Menahem made all the rich men of Israel pay, each fifty shekels of silver, to give to the king of Assyria. So Pul took the money, and turned back, and stayed not there in the land. And Menahem died, and Pekahiah, his son, reigned in his stead.

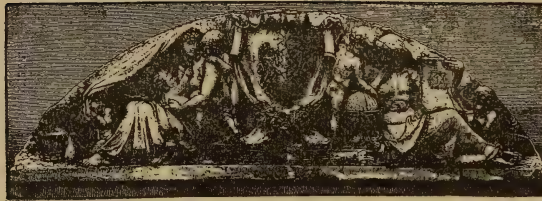
Pekahiah reigned two years, and he did wickedly, for he served the golden calves which Jeroboam, the first king of Israel, had set up. And Pekah, one of Pekahiah's captains, rebelled against him, and slew him in his palace at Samaria, and was made king in his stead.

Pekah reigned over Israel twenty years, and he did evil in the sight of the Lord. He went up with the king of Syria to fight against Jerusalem, but they could not take the city. And Tiglath-piliser, king of Assyria, made war against Pekah, and carried away many of his people captive to Assyria. And Hoshea rebelled against him, and slew him, and reigned in his stead.

Hoshea reigned over Israel nine years, and he did evil in the sight of the Lord, yet he was not so wicked as the kings of Israel that went before him. And Shalmaneser, the king of Assyria, came up against him, and Hoshea promised to be his servant, and gave him presents. But after the king of Assyria had gone back to his own country, Hoshea rebelled against him, and sent messengers to the king of Egypt, asking him to help him against the king of Assyria. And Hoshea did not send any more tribute money to the king of Assyria, as he had done every year before. Then the king of Assyria came up again, and besieged the city of Samaria three years, and took it. And he bound Hoshea, and put him in prison, and carried away all the people of Israel to Assyria, and put them in cities in that land.

For so it was, that the children of Israel had sinned against the Lord their God, and had served other gods, and walked in the ways of the heathen whom the Lord cast out from before the children of Israel. And they did those things that were not right against the Lord their God. And they built them high places in all their cities, and they set up images and groves in every high hill, and under every green tree. And there they burned incense in all the high places, as did the heathen, whom the Lord carried away before them, and did wicked things to provoke the Lord to anger.

Yet the Lord sent his prophets to reprove them for their wickedness and to warn them of the punishments that would be sent upon them if they did not repent of their sins. Notwithstanding, they would not hear, but rejected the word of the Lord, and the covenant that he had made with their fathers. Therefore the Lord was angry with the people of Israel, and removed them out of his sight, as He had said, by His servants, the prophets. And the king of Assyria came and carried them all away captives to Assyria, and they came back no more to their own land of Israel. And the king of Assyria had people brought out of his own country and placed in the land of Israel. And they took the cities of the land for their own, and lived in them. And so the kingdom of Israel came to an end.



THE REIGNS OF REHOBAM AND ABIJAH OVER THE KINGDOM OF JUDAH.

I Kings xii-xv; II Chron. xi-xiii. 975-958 B. C.



OW Rehobam, Solomon's son, reigned over the tribes of Judah and Benjamin only. The other ten tribes had rebelled against him, and made Jeroboam their king. Rehobam lived in Jerusalem where the Lord's temple was, which Solomon had built. Jeroboam was afraid lest the people of the ten tribes would go back to Rehobam, if they went to Jerusalem to worship. So he set up two golden calves in his kingdom, and persuaded his people to worship them.

But the priests and the Levites, who were living among the ten tribes, at that time, left their cities and possessions, and came to Rehobam at Jerusalem, for Jeroboam would not let them offer worship unto God. And many other persons, who chose to worship the Lord, came with the priests and Levites to Rehobam. So they strengthened the kingdom of Judah; and for three years, Rehobam and his people walked in the way of David and Solomon.

But when Rehobam had become great, and had made his kingdom strong, he forsook the law of the Lord; and all the people followed him. And they did evil in the sight of the Lord, and went after other gods as their fathers had done. And they built high places on every high hill, and set up idols, and worshiped them.

And, because Rehobam and his people had sinned against the Lord, the Lord sent against them Shishak, king of Egypt, who came up with twelve hundred chariots, sixty thousand horsemen, and a very great army. And he took many cities in the land of Judah, and came to Jerusalem. And Shemaiah, the prophet, came to Rehobam, and the princes of Judah, who were gathered together at Jerusalem because of Shishak, and said to them, Thus saith the Lord, Ye have forsaken me, and therefore have I left you in the hand of Shishak. Then Rehobam and the princes humbled themselves and said, The Lord is righteous.

When the Lord saw that they repented, He sent Shemaiah to tell them

that, because they had humbled themselves, they should not be destroyed. Yet, because of the wickedness they had done, the Lord said, Shishak should make them his servants. So Shishak, the king of Egypt, came up against Jerusalem, and carried away a great deal of the gold and silver out of the Lord's house and out of the king's palace. After that he went back to his own country.

And Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years. And he died, and was buried in Jerusalem, and Abijah, his son, reigned in his stead.

After Abijah was made king of Judah, there was war between him and Jeroboam, king of Israel. Abijah gathered together an army of four hundred thousand men, and went out to fight against Jeroboam. Jeroboam came to meet him, with an army of eight hundred thousand men. And Abijah stood upon Mount Zemaraim, where Jeroboam and his men could hear him, and he said to them, Hear me, thou Jeroboam, and all Israel, Ought ye not to know that the Lord God of Israel gave the kingdom of Israel to David forever, even to him and his sons? Yet Jeroboam, the son of Nebat, hath rebelled against his lord. And there are gathered unto him wicked men, and they think to withstand the kingdom of the Lord. And ye are a great multitude, and there are with you golden calves, which Jeroboam made you for gods. But as for us, the Lord is our God, and we have not forsaken Him; and He Himself is with us, to be our captain. O children of Israel, fight ye not against the Lord God of your fathers, for ye shall not prosper.



THE VICTORY OF ABIJAH.

While Abijah was speaking, Jeroboam sent a body of men around, to fight the army of Judah in the rear, while he himself should fight them in front. And when the men of Judah looked, behold the battle was before and behind them. And they cried unto the Lord, and the priests sounded with the trumpets. Then the men of Judah gave a shout, and as they did so, God smote Jeroboam and all Israel, before Abijah and Judah. And the men of Israel fled before the men of Judah, and Abijah and his men followed after them, and slew five hundred thousand of them. And Abijah pursued Jeroboam into his own land, and took many cities from him; neither, while Abijah lived, was Jeroboam able to make war upon him again.

Abijah was king for three years; and he died, and was buried in Jerusalem, and Asa, his son, reigned in his stead.

THE REIGN OF ASA OVER THE KINGDOM OF JUDAH.

II Kings xv-xxii; II Chron. xiv-xvi. 957-914 B. C.

HEN Asa was made king, and he did that which was right in the sight of the Lord, and the Lord gave the people rest from war for many years. And Asa said unto his people, Let us build more cities, and make walls around them, with towers, and gates, and bars, while we are at peace. So they built the cities, and the kingdom prospered.

And Asa had an army of three hundred thousand men, out of the tribe of Judah, that bore shields and spears; and out of the tribe of Benjamin, he had two hundred and eighty thousand that carried bows and arrows. And all the men of his army were very brave.

And Zerah, king of Ethiopia, came up to make war against Asa, with an army much greater than his. And Asa went out to battle, and he cried unto the Lord, and said, Lord, it is nothing with Thee to help, whether with many, or with them that have no power; help us, O Lord, our God, for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against Thee. So the Lord helped Asa and his people to win a great victory over the Ethiopians, and the enemy fled before them. And Asa and his army pursued them, and slew many of them, and took from them very much spoil, and carried away sheep and camels in great numbers. After that they returned to Jerusalem.



KING ASA.

And the Lord sent Azariah, a prophet, to meet Asa and his men, and he said to them, Hear me, Asa, and all Judah and Benjamin. The Lord is with you, while ye are with Him; but if you forsake Him, He will forsake you. Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded. When Asa heard these words, he took courage, and destroyed all the idols that had been set up in the land, and built up again the altar of the Lord that stood before the porch of the temple.



ASA DESTROYING THE IDOLS.

And Asa gathered all the people together at Jerusalem, and they offered up sacrifices out of the spoil they

had taken from the Ethiopians, seven hundred oxen and seven thousand sheep. And the people made a covenant with the Lord, promising to serve Him with all their heart and with all their soul.

In the thirty-sixth year of Asa's reign, Baasha, the king of Israel, came up to make war against him. Then Asa took silver and gold out of the Lord's house and out of his own palace, and sent it to Benhadad, king of Syria, saying, There is a league between me and thee; behold I have sent thee silver and gold. Go break thy league with Baasha, king of Israel, that he may go out of my kingdom. And Benhadad did as Asa asked him. He sent his army to invade the kingdom of Baasha, and took some of his cities. And when Baasha heard of it, he went back to his own land.

Then Hanani, the prophet, came to Asa, and said to him, Because thou hast relied on the king of Syria, and didst not trust in the Lord, therefore is the host of the king of Syria escaped out of thy hand. Were not the Ethiopians a mighty host, with many chariots and horsemen? Yet, because thou didst rely on the Lord, He delivered them into thy hand. For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong, in behalf of those whose hearts are perfect toward Him. Herein thou hast done foolishly. Therefore from henceforth thou shalt have wars. Then Asa was angry with the prophet, and put him in prison, for speaking to him in this manner.

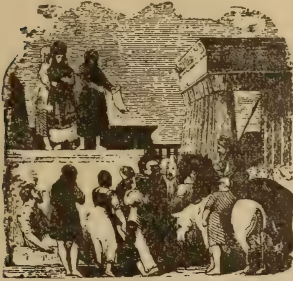
After this, in the thirty-ninth year of his reign, Asa had a disease in his feet, which kept growing worse, until it made him very sick. Yet in his sickness, he did not seek the Lord to be healed, but called in the physicians. And Asa reigned forty-one years, and died. And they buried him in his own sepulchre which he had made for himself in Jerusalem; and Jehoshaphat, his son, reigned in his stead.

THE REIGN OF JEHOSEPHAT OVER THE KINGDOM OF JUDAH.

II Kings xxii; II Chron. xvi-xxi. 914-889 B. C.

JEHOSHAPHAT sought the Lord, and walked in His commandments. Therefore the Lord established him in his kingdom; and all the people brought him presents; and he had riches and honor in abundance. In the third year of his reign, Jehoshaphat sent out priests and Levites with the book, in which were written the laws of God, and they went through all the cities of Judah, and taught the laws to the people. And the fear of the Lord fell upon all the kingdoms that were round about Judah, so that they made no war against Jehoshaphat.

The Philistines brought him presents and tribute money; and the Arabians brought him flocks, seven thousand seven hundred sheep, and seven thousand seven hundred goats. And he became very rich and great, and in Judah he built castles and store cities. He had a great army, also, all brave men.



THE LAWS READ TO THE PEOPLE.

And afterward, he went down to visit Ahab, king of Israel, at Samaria. And Ahab killed many sheep and oxen, and made a feast for Jehoshaphat, and the men who were with him, and persuaded them to go and help him fight against the king of Syria, at Ramoth-gilead. Now we have been told how Jehoshaphat put on his royal robes when he went into the fight, because Ahab asked him to do so, and how, during the battle, the Syrians, thinking he was Ahab, tried to kill him. But when Jehoshaphat cried out, the Lord helped him, and made the Syrians turn back from pursuing him.

Soon after the battle, Jehoshaphat returned to Jerusalem. And as he was going on his way, Jehu, the prophet, went out to meet him, and spoke to him, saying, Shouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord. Yet there are good things found in thee, in that thou hast taken away the idols out of the land, and hast prepared thy heart to seek God. And Jehoshaphat lived at Jerusalem; and he went out through all the land, and caused the people to worship the Lord God of their fathers, instead of idols. He set judges in all the cities of Judah; and he said to the judges, Take heed what ye do, for ye judge not for man, but for the Lord. Wherefore, now, let the fear of the Lord be upon you; take heed and do right, for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

And the Moabites, the Ammonites, and the Edomites, come up to make war against Jehoshaphat. And when it was told him, he was afraid, and sent word throughout all the land, commanding the people to fast.

And the people of Judah came out of all their cities up to Jerusalem, to ask help of the Lord. And Jehoshaphat stood up in the midst of the people, and said, O Lord God of our fathers, art not thou God in heaven, and rulest thou not over all the kingdoms of the heathen? In thy hand is there not power and might, so that none is able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the children of Abraham, thy friend,

for ever? And now, behold the children of Ammon and of Moab, and of Mount Seir have come to cast us out of thy possession, which thou hast given us to inherit. O our God, wilt thou not judge them? For we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee. And while Jehoshaphat prayed, all the people stood before the Lord, with their little ones, their wives and their children.

Then the Spirit of the Lord came upon Jahaziel, a Levite of the sons of Asaph, and he stood in the midst of the people and said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, Thus saith the Lord unto you, Be not afraid of this great multitude; for the battle is not yours, but God's. To-morrow go ye down against them, and ye shall find them by the brook, in the wilderness of Jeruel. Ye shall not need to fight in this battle; stand ye still and see the salvation of the Lord with you, O Judah and Jerusalem. Fear not, nor be dismayed, for the Lord will be with you.

Then Jehoshaphat bowed himself with his face to the ground, and all the people of Judah and Jerusalem fell down before the Lord and worshiped Him. And they rose early in the morning, and went out into the wilderness to meet their enemies.

As they were going, Jehoshaphat said to the men of his army, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper. And Jehoshaphat appointed singers to go before the army, to sing praises unto the Lord; and as they went they sang, Praise the Lord, for His mercy endureth forever. As soon as the singers began to praise Him, the Lord sent confusion upon the Moabites, the Ammonites, and the Edomites, and caused them to fight among themselves, and to slay one another.

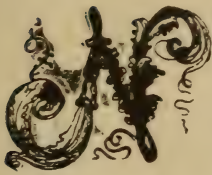
And when the men of Judah came near, they looked for their enemies, and behold, their dead bodies covered the ground, and none escaped. And when Jehoshaphat and his men went among the slain, they found more riches and precious jewels than they could carry away. They were three days in gathering the spoil, it was so great. And on the fourth day they came together in the valley of Berachah; for there they blessed the Lord. Therefore, from that day, the name of the valley was called Berachah, which means, the valley of Blessing. And the army, with Jehoshaphat at their head, returned to Jerusalem with psalteries and harps, and trumpets, unto the house of the Lord.

And the fear of God was on all the kingdoms round about Judah, when they heard that the Lord fought against the enemies of Israel. So the kingdom of Jehoshaphat was quiet, for God gave him and his people rest from war. But after this, Jehoshaphat joined himself with Ahaziah, king of Israel, who did very wickedly; and they made ships to go to the land of Ophir for gold.

Then Eliezer, a prophet, came and spoke to Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy ships. And the ships did not go to Ophir, for they were broken at Ezion-geber. Jehoshaphat reigned twenty-five years; and he died and was buried in Jerusalem, and Jehoram, his son, reigned in his stead.

THE REIGNS OF JEHORAM, AHAZIAH, AND ATHALIAH OVER THE KINGDOM OF JUDAH.

II Kings ix-xi; II Chron. xxi-xxiii. 896-878 B. C.



NOW Jehoram had six brothers, to whom their father, Jehoshaphat, had given presents of silver and gold, and of other precious things. He gave them some of the cities of Judah also; but the kingdom he gave to Jehoram, because he was the first-born.

Now when Jehoram became king, he wanted to make himself sure of the kingdom; so he slew all his brethren with the sword, and also put to death some of the princes of the land.

And Jehoram walked in the way of Ahab, king of Israel, for he had taken the daughter of Ahab to wife; and he did that which was evil in the sight of the Lord.

The Edomites, who had been the servants of the kings of Judah for a long time, now rebelled against Jehoram, and made themselves a king. Then Jehoram went forth with his princes, and all his chariots, and fought against the Edomites in the night, but he could not make them his servants again, because he had forsaken the Lord God of his fathers. And he built high places in the mountains of Judah, and caused the people of the land to commit idolatry.

And there came a letter to him from Elijah, the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat, thy father, nor in the ways of Asa, king of Judah; but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to sin, as the house of Ahab has done; and hast also slain thy brethren of thy father's house, who were better than thyself; behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and thy goods, and a great sickness shall come upon thee.

And the Lord stirred up against Jehoram, the Philistines and the Arabians, and they came up into the land of Judah. They went to Jerusalem, and took away all the riches that were in Jehoram's house, and carried away his wives, and his sons also, so that there was not a son left him,

save Ahaziah, the youngest. After that, the Lord sent a terrible disease upon Jehoram, which could not be cured. And at the end of two years he died, after having reigned eight years. And they buried him in Jerusalem, but not in the sepulchres of the kings of Judah.

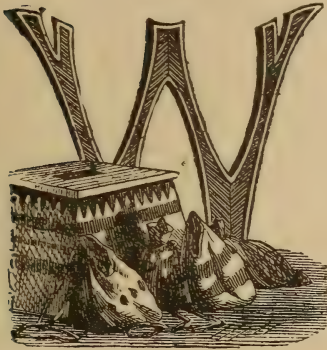
And the people of Jerusalem made Ahaziah, Jehoram's youngest son, king, in the place of his father. He reigned only one year, and did evil in the sight of the Lord; for his mother, who was the daughter of Ahab, taught him to do wickedly. He went down to see Jehoram, king of Israel, who was lying at Jezreel, because he was sick. We have been told that after Jehu had been anointed king of Israel, he got into his chariot, and went to Jezreel, and that Jehoram rode in his chariot and went out to meet him. And when they drew near to each other, Jehu drew his bow and shot an arrow at Jehoram that pierced his heart. Now when Jehoram went to meet Jehu, Ahaziah got into his own chariot and went with him. And when Ahaziah saw that Jehu had killed Jehoram, he turned his horses to flee. But Jehu followed him, saying to his servants, Slay him also in the chariot; and they did so. And the servants of Ahaziah brought his dead body in a chariot to Jerusalem, and buried him there, in the sepulchre of his fathers.

When Athaliah, the mother of Ahaziah, saw that he was dead, she put his children to death, so that she herself might be queen. But Jehosh-eba, the sister of Ahaziah, stole away one of his sons, named Joash; and she and the boy remained hidden in the temple for six years under the care of Jehoiada, the high priest; and Athaliah reigned over the land. After the six years were past, Jehoiada sent for some of the captains of Israel, and for the priests and Levites, and they came to him at Jerusalem. And he secretly showed Joash to them, and said, Behold the king's son shall reign, as the Lord hath said of the sons of David. And they all made a covenant together to make Joash king.

THE INFANT JOASH PROCLAIMED KING.



THE REIGN OF JOASH AND AMAZIAH OVER THE KINGDOM OF JUDAH.

II Kings xi-xiv; II Chron. xxiv-xxvi. 878-826 B. C.

WHEN this took place, Jehoiada took the spears and shields which King David had put in the temple, and gave them to the captains and to the Levites. On the day appointed, the captains and the Levites came to the temple, and the high priest set them as guards all around it, so that no one might go in. And they brought out Joash, and anointed him; and they put the crown upon his head, and made him king. Then they clapped their hands, and cried, God save

the king!

When Queen Athaliah heard the noise of the people running and praising the king, she came and looked into the temple. And when she looked, she saw the king standing by the pillar, with a crown upon his head. And the princes of the land stood beside him, and all the people rejoiced, and blew upon trumpets. And the singers played upon instruments of music, and sang praises. Then Athaliah rent her clothes, and cried, Treason! Treason! But Jehoiada, the high priest, said to the captains, Take her away from the temple; let her not be slain in the house of the Lord. So they laid hands on her, and brought her out near to the king's house, and there she was slain.



ATHALIAH SLAIN.

And Jehoiada made a covenant with the king, and with all the people, that they should be the Lord's people. Then the people went to the house of Baal, and threw it down, and broke the altars and the images in pieces, and slew Mattan, the priest of Baal, before the altars. Jehoiada, also, sent the priests and the Levites to the temple, to offer up the sacrifices, and to attend to the worship there. And he set porters at the gates of the Lord's house, so that no one who was unclean in any thing, might enter in. And they brought Joash out of the temple, and set him upon the throne of the kings of Judah; and he was seven years old when he began to reign.

And after this, Joash wanted to repair the house of the Lord, for the sons of Athaliah, that wicked woman, had broken up the temple, and had carried away all the sacred vessels, and used them for the worship of Baal.

And Joash gathered together the priests and the Levites, and said to them, Go out into all the cities of Judah, and gather money from all the people, to repair the house of the Lord from year to year, and see that ye hasten the matter. But the Levites hastened it not. Then Joash called for Jehoiada, the high priest, and said to him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem, the collection, according to the commandment of Moses?

Then Jehoiada took a chest, and bored a hole in the lid of it, and set it near the altar, before the door of the temple. And they proclaimed throughout all the land, that every man should bring his tax of a half shekel, as an offering to the Lord, as Moses commanded. And all the princes and all the people rejoiced, and brought in the money, and cast it into the chest. And when there was much money in the chest, the king's scribe, and the high priest came and took the money out, and counted it. Then they put it into bags and gave it to the men who were set to oversee the work, and they paid of it so much as was needed, to the carpenters, the builders, and the masons, who were at work mending the house. After the house was finished, the overseers brought all the money that was left and gave it to the king and Jehoiada. And they had vessels and spoons of gold and silver made of it, to use in the house of the Lord. And they offered burnt-offerings in the house of the Lord every day while Jehoiada lived.

But Jehoiada grew old, and at the age of one hundred and thirty years he died. And they buried him in Jerusalem, in the sepulchre of the kings, because he had done good among the people, and served the Lord.

After the death of Jehoiada, the princes of Judah came to the king, and bowed before him, and told him that they did not want to worship at the temple any longer. And the king gave them permission to do as they wanted. So they left the house of God and His worship there, and went and served idols.

And the Spirit of God came upon Zachariah the priest, the son of Jehoiada, and he said unto the princes and the people, Thus saith God, Why do you not obey the commandments of the Lord, so that ye can prosper? Because ye have forsaken the Lord, He will forsake you. Then the people rose up at the command of the king, and stoned Zachariah with stones in the court of the temple. Thus Joash, the king, remembered not the kindness which Jehoiada had shown him, but slew his son. And when Zachariah was dying, he said, The Lord look upon what has been done to me and judge you for it.

And at the end of the year, a body of Syrians came up against Judah, and slew the princes, and took away their treasures, and sent them to the king of Syria at Damascus. The Syrians came up with only a small

company of men, yet the Lord delivered a great multitude of the men of Judah into their hand, because the men of Judah had forsaken Him. So the Lord punished Joash.

Now Joash was suffering from a great sickness, and, after the Syrians had gone away, his servants rose up against him and slew him in his bed. And they buried him in Jerusalem, but not in the sepulchre of the kings. He had been king for forty years; and after he was dead, Amaziah, his son, reigned in his stead.

Amaziah was twenty-five years old when he was made king, and he reigned twenty-nine years. And he did that which was right in the sight of the Lord, but not with a perfect heart. He put to death those men who had slain King Joash, his father, but he did not kill their children, for the law of Moses forbade him to do so. And Amaziah gathered together a great army out of the tribes of Judah and Benjamin, three hundred thousand men who could handle spear and shield, to go out to fight against the Edomites. And he hired also a hundred thousand men of the brave men of Israel, for a hundred talents of silver, to come and help him. But there came a man of God to him, saying, O king, let not the army of Israel go with thee, for the Lord is not with them. But if thou wilt let them go, God shall make thee fall before the enemy, for God hath power to help, and to cast down. And Amaziah said to the man of God, But what shall I do for the hundred talents which I have given to the army of Israel? The man of God answered, The Lord is able to give thee much more than this. Then Amaziah sent the men of Israel away, and they returned to their homes in great anger. And Amaziah went against the Edomites, and smote them with great slaughter.

When he returned from the battle, he brought away the gods of the Edomites, and set them up to be his gods. Therefore the Lord was angry with Amaziah, and sent a prophet to say to him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thy hand? But Amaziah was angry, and said to the prophet, Art thou made the king's counsel? Forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

Then Amaziah sent messengers to the king of Israel, saying, Come, let us look one another in the face. He meant by this, that they should come out with their armies to fight with each other. And the king of Israel answered him, and said, Lo, thou hast smitten the Edomites; and thy heart lifteth thee up to boast. Abide now at home; why shouldst thou meddle to thy hurt, that thou shouldst fall even thou, and Judah with thee? But Amaziah would not hear to him; for it came of God, that He might deliver them into the hands of their enemies, because they worshiped the gods of Edom.

So the king came up with his army, and Amaziah went out with his army to meet him. And the men of Judah were put to the worse before the men of Israel, and they fled. And the king of Israel took Amaziah captive, and brought him back to Jerusalem, and broke down a part of the wall of the city. And he took the gold and silver, and the vessels that were in the house of God, and the treasures of the king's house, and hostages also, and returned to Samaria. After this the people of Jerusalem rebelled against Amaziah, and he fled to Lachish; but they followed him there, and slew him. And they brought his dead body upon horses to Jerusalem, and buried him there.

THE REIGN OF UZZIAH OVER THE KINGDOM OF JUDAH.

II Chron. xxvi. 810-765 B. C.



AND Uzziah, when he was sixteen years old, was made king of Judah, in the place of his father Amaziah. And he reigned fifty-two years in Jerusalem. At first he did what was right in the sight of the Lord, because he followed the counsel of a good man, named Zechariah; and as long as he obeyed the Lord he prospered. And God helped him against the Philistines and against the Arabians. And the Ammonites gave him gifts. He built towers by the gates of Jerusalem, and made them strong. He also built towers in the desert for the men that took care of his cattle, of which he had a great many, and he had wells dug in the places where they fed. And he had husbandmen and vinedressers in the mountains, and in Carmel, for he loved to till the ground.

He had also an army of three hundred and seven thousand, five hundred brave men. And he had made for them shields and spears, helmets and bows, and slings to hurl stones. And he made in Jerusalem engines, invented by skillful men, to shoot arrows and stones; and he set them in the towers and on the walls. And his name spread far abroad, for God helped him, until he became very great and strong.

But when he was strong he became proud, and disobeyed the commandment of the Lord; for he went into the temple of the Lord to burn incense on the golden altar. Then Azariah, the high priest, and eighty other priests with him, who were not afraid to oppose the king in his wickedness, went in after him, and said to him, It belongeth not to thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense. Go out of the sanctuary, for

thou hast sinned, neither shall it be for thy honor from the Lord God. Then Uzziah, who had a censer in his hand to burn incense, was very angry at the priests, and while he was angry, the leprosy came upon his forehead, as he stood before the priests beside the altar of incense. And when they saw that he was leprous, they thrust him out of the Temple; yea, he himself made haste to go out because the Lord had punished him. And Uzziah, the king, was a leper unto the day of his death, and lived in a house by himself, because he could not be with other people on account of his leprosy. And Jotham, his son, ruled over the people for him. And Uzziah died, and was buried in Jerusalem; and Jotham, his son, reigned in his stead.



UZZIAH, A LEPER.

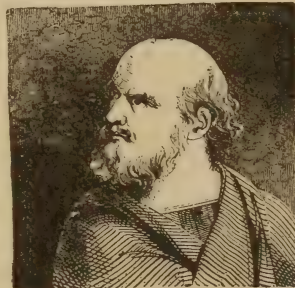
THE REIGN OF JOTHAM OVER THE KINGDOM OF JUDAH. ISAIAH THE PROPHET.

II Chron. xxvii. 765-742 B. C.



JHEN Jotham, when he was twenty-five years old began to reign; and he reigned sixteen years in Jerusalem. And he did that which was right in the sight of the Lord; yet the people did wickedly. And Jotham built cities in the mountains of Judah, and in the forests he built castles and towers. He made war also against the Ammonites, and overcame them, and they gave him as tribute each year, a hundred talents of silver, ten thousand measures of wheat, and ten thousand measures of barley. So Jotham became very great, because he served the Lord his God.

But the people of Judah did evil in the sight of the Lord, and He sent Isaiah, the prophet, to reprove them for their wickedness. Isaiah came and said to them, That the Lord had brought them up as His children, but they had rebelled against Him. The ox knew his owner, and the ass his master's crib; but the people of Judah did not think of Him, who had been so kind to them. They had forsaken the Lord, and provoked the Holy One of Israel to anger, for they had filled the land



ISAIAH.

with idols, the work of their own hands. And Isaiah spoke to them, saying, Hear the word of the Lord. To what purpose is the multitude of your sacrifices unto Me? saith the Lord; I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of goats. When ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers, I will not hear. Wash you, make you clean; put away the evil of your doings from before mine eyes. Cease to do evil; learn to do well. If ye be willing and obedient, ye shall eat the good of the land.

But the people would not listen to Isaiah, for their priests and their chief men persuaded them to keep on sinning. Then Isaiah said, That because they would not turn away from their sins, the Lord would punish them. For He would bring fierce enemies against them, out of far off countries, and no man should deliver the people out of their hands. These enemies would slay many of the people of Judah, and would carry away many more into captivity. And the land of Judah should be left desolate; the cities should be without inhabitants, and thorns and briars should grow up in the streets; the city of Jerusalem would be destroyed, and the temple thrown down. Yet the Lord had promised, Isaiah said, to bring back the people of Judah to their own land again, and to raise up a great king named Cyrus, who would be kind to them, and let them build up the city of Jerusalem and the temple again.

And Jotham died, and was buried in Jerusalem; and Ahaz, his son, reigned in his stead.

THE REIGN OF AHAZ OVER THE KINGDOM OF JUDAH.

II Kings xvi; II Chron. xxviii. 741-726 B. C.



AHAZ was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. But he did not do that which was right in the sight of the Lord, but set up idols and worshiped them. And he offered up sacrifices to them in the valley of Hinnom, and made his children pass through the fire, after the manner of the heathen nations. Therefore the Lord delivered him into the hands of the Syrians, and they overcame him, and carried away a great multitude of his people captives, and brought them to Damascus. And the Lord also sent Pekah, the king of Israel, against Ahaz; and he slew a hundred thousand of the men of Judah in one day, and carried away captive two hundred thousand women and children, and brought them to the city of

Samaria where he lived. The Edomites and the Philistines also came up against Judah, and the whole land was in great distress because of the transgression of Ahaz.

Then Ahaz sent messengers to Tiglath-pileser, king of Assyria, saying, Come up, and save me out of the hand of the king of Syria, and out of the land of the king of Israel. And Ahaz took some of the silver and gold out of the Lord's house, and some of the treasures out of his house, and sent them as a present to the king of Assyria. And Tiglath-pileser took the present, and did as Ahaz asked him. He went and fought against the Syrians, and took the city of Damascus from them. But it did not help Ahaz any, for the Lord was not with him.

And Ahaz went to Damascus to meet Tiglath-pileser, and saw there an idol's altar. And he sent the pattern of it to Urijah, the high priest, at Jerusalem, commanding him to make one like it. And Urijah made the altar as Ahaz told him, and set it in the court of the temple.

When Ahaz came back from Damascus, he went to the altar and offered up sacrifices upon it. He also took away the Lord's altar from its place in the court, to make room for the altar that he had made. He took to pieces the lavers which stood in the court to hold water, and took down the brazen sea from the backs of the brazen oxen on which it rested, and set it on the pavement of the court. He also took away out of the temple the vessels of gold and silver, and cut them in pieces. After that he shut up the doors of the house of the Lord, so that the people might not go there to worship any more. And he set up altars for idols in every corner of Jerusalem. And in every city of Judah he made high places on which to offer sacrifices to his gods; and he provoked the Lord God of his fathers to anger. And Ahaz died, and was buried in Jerusalem, but not in the sepulchre of the kings. And Hezekiah, his son, reigned in his stead.

THE REIGN OF HEZEKIAH OVER THE KINGDOM OF JUDAH.

II Kings xviii-xxi; II Chron. xxix-xxxiii. 726-698 B. C.



HEZEKIAH began to reign when he was twenty-five years old, and he reigned twenty-nine years in Jerusalem. And he did that which was right in the sight of the Lord. In the beginning of his reign, he opened the doors of the Lord's house, and repaired them. Then he gathered together all the priests and the Levites, and

said to them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place.

For our fathers have sinned, and have forsaken the Lord our God, and have turned away their faces from the house of the Lord. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place to the God of Israel. Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives are in captivity for this. Now it is in my heart to make a covenant with the Lord God of Israel, that His fierce wrath may turn away from us. My sons, be not now negligent, for the Lord hath chosen you to stand before Him, to serve Him, and that you should minister unto Him, and burn incense.

Then the priests and Levites came together, as the king had commanded, to cleanse the house of the Lord.

And the priests went into the inner part of the house, and brought out into the court all the uncleanness that they found there, and the Levites carried it away to the brook Kedron. Now they began to cleanse the house on the first day of the month, and on the sixteenth day of the month they had finished the work. Then they went to Hezekiah, and said, We have cleansed all the house of the Lord, and the altar of burnt-offering, with all the vessels thereof, and the shew bread table, with all the vessels thereof. Moreover, all the vessels, which King Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold, they are before the altar of the Lord.

Then Hezekiah, the king, rose early in the morning, and gathered together the rulers of the city, and went up to the house of the Lord. And they brought seven bullocks and seven rams, seven lambs and seven goats for a sin-offering. And Hezekiah commanded the priests to offer them up on the altar of the Lord. And the king set Levites in the house of the Lord with instruments of music in their hands, and priests with trumpets. And when the offerings began to burn upon the altar, the Levites began to sing songs of praise, while they played upon cymbals and harps, and the priests blew on the trumpets. And the king and all the people worshiped, and the singers sang, and the trumpets sounded, until the burnt-offering was finished.

And when they had made an end of offering up the sacrifices, Hezekiah said to the people, Now that ye have consecrated yourselves to the Lord, come near and bring sacrifices and thank-offerings unto the house of the Lord. And the people did as the king told them; they brought seventy bullocks, a hundred rams, and two hundred lambs. And the priests offered these up also, before the Lord. And Hezekiah rejoiced, and all the people with him, because the Lord had made them willing to bring

their offerings to Him, and worship Him at the temple once more.

And Hezekiah wrote letters to all the people of Israel and of Judah, asking them to come up to Jerusalem and keep the passover to the Lord God of Israel; for it had been a long time since that feast had been kept by the people in the proper way. And the king sent messengers with the letters to all the princes of Israel and Judah, saying, Ye children of Israel, turn again unto the Lord God of Abraham, and Isaac, and Israel, and He will be kind to the remnant of you that are escaped out of the hand of the kings of Assyria. For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land. For the Lord your God is gracious and merciful, and will not turn away His face from you if ye return to Him.

So the messengers with the king's letters went from city to city throughout the whole land. But the people of the ten tribes laughed them to scorn, and mocked them. Yet many of the people of Asher, and Manasseh, and Zebulun, humbled themselves, and came to Jerusalem. But in the land of Judah, God gave the people one heart, to do the commandment of the king and of the princes.

So there came to Jerusalem a very great multitude of people, to keep the passover. But first, they took away out of the city all the altars on which sacrifices had been offered to idols, and cast them into the brook Kidron. After that, they made ready to eat the passover. And they kept the feast of unleavened bread seven days, with gladness. The priest and the Levites sang praises to the Lord every day, playing on harps and trumpets. And Hezekiah spoke kindly to the Levites, because they went among the people and taught them the good knowledge of the Lord. And the people feasted on the flesh of the peace-offerings throughout the seven days, making confession to the Lord.



KING HEZEKIAH.

After the seven days were ended, they all agreed to keep the feast seven days longer. And Hezekiah gave the people a thousand bullocks and seven thousand sheep, and the princes gave them a thousand bullocks and ten thousand sheep. And all the people of Judah, with the priests and Levites, and all the people of Israel who had come to keep the feast with them, rejoiced. So there was great joy in Jerusalem; for since the days of Solomon, there had been no such feast like that kept in that city.

Then the priests and Levites arose and blessed the people; and their voice was heard, and their prayer came up to God's holy dwelling place,

even unto heaven. When the feast was over, all the people that were there, went out into the different cities of Judah, and broke all the idols in



HEZEKIAH BREAKING IN PIECES THE
SERPENT OF BRASS.

pieces. They also cut down the idol groves, and threw down the high places. They did this not in the land of Judah only, but also in the land of Israel. After this, they all returned, every man to his own home.

And Hezekiah broke in pieces the serpent of brass which Moses had made, for the people began to worship it. And Hezekiah appointed the different courses of the priests and Levites, to take their turns in attending to the worship of the Lord at the temple. And he gave them animals for the morning and evening sacrifices, for the Sabbaths, and for the feast days. He also asked the people to bring the tenth part of all that grew in their fields, to the priests and Levites, for food, as Moses had commanded.

As soon as the king's command was made known, the people of Judah, and many of the people of Israel, also, brought in the first-fruits of their fields. In the third month they began to bring them. And they kept on bringing them until the seventh month, and they laid them in heaps. And when Hezekiah and the princes came to the temple and saw the heaps of food, they blessed the Lord and the people.

Then Hezekiah asked the priests and the Levites about the heaps. And Azariah, the high priest, answered him, saying, Since the people began to bring the offerings to the house of the Lord, we have had enough to eat, and have plenty left. For the Lord hath blessed His people, and that which is left, is this great store.

Then Hezekiah commanded that some chambers, or store houses, should be prepared. And they prepared them, and placed the food in them. And the king appointed some of the Levites to take care of the food, and to give to all the priests and Levites what they might need for themselves and their families to eat. Not only to those who were serving at the temple, but to those also who were at home, or were employed as teachers and magistrates in different parts of the land, was food given.



HEZEKIAH AND SENNACHERIB.

II Kings xviii-xix; II Chron. xxxii; Isaiah xxxvii. 726-710 B. C.



THEN after these things, Sennacherib, the king of Assyria, came to Judah with a great army, and took some of the strong cities in the land. And when Hezekiah heard of it, he built up all that part of the wall of Jerusalem that had been broken down, and made darts and shields in abundance. And he gathered the men of

Judah together, and set captains over them, and spoke to them, saying, Be strong and courageous; be not afraid nor dismayed at the king of Assyria, nor at all the multitude that is with him. With him is an arm of flesh, but with us is the Lord our God to help us, and to fight our battles. But after all this, Hezekiah feared the king of Syria, and he took a great deal of the gold and silver out of the temple, and out of his own palace, and sent it to the king of Assyria, that he might not fight any more against Judah.



SENNACHERIB.

Then the king of Assyria took the gold and silver and went back to his own land. But soon after, he came again to make war upon Judah; and he laid siege to the city of Sachish.

While he was besieging that city, he sent his servants to tell the people of Jerusalem that he was coming there also. And his servants came to Jerusalem, and said to the people, Thus saith the king of Assyria, Let not Hezekiah deceive you, for he shall not be able to deliver you out of my hand; for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers; how much less shall your God deliver you out of my hand. Hearken not to Hezekiah, but make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and of his own fig-tree, and drink ye every one the waters of his cistern, until I come to take you away to a land of corn and wine, a land of bread and vineyards.

Then the servants of the king of Assyria cried with a loud voice to the people that were on the walls of Jerusalem, to frighten them, that they might give up the city. And they spoke against God, as though He were no better than the gods of the heathen.

When King Hezekiah heard what they said, he rent his clothes, and

covered himself with sackcloth, and went into the house of the Lord to pray to Him. And he sent elders and priests to Isaiah, saying, It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard. Wherefore lift up thy prayer for the remnant that are left. So the priests and elders went and told Isaiah.



RAB-SHAKEH.

And Isaiah said to them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall return to his own land; and I will cause him to fall by the sword in his own land.

So Hezekiah would not give up the city to the king of Assyria; and the servants of the king of Assyria went back and told their master that Hezekiah refused to obey his commands.

Then the king of Assyria sent messengers again to Hezekiah with a letter, saying, Let not thy God in whom thou trusteth deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly, and shalt thou be delivered? Have the gods of the nations delivered them whom my fathers have destroyed?

When Hezekiah received the letter from the messengers of the king of Assyria, and read it, he took it and went into the temple, and spread it open before the Lord. And Hezekiah prayed unto the Lord, saying, O Lord God of Israel, who dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear. Open, Lord, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God. O Lord our God, I beseech thee, save us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

Then Isaiah went to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou has prayed to me against Sennacherib, king of Assyria, I have heard. He shall not come into this city, nor shoot an arrow there, nor come before it with a shield, nor cast a bank against it. By the way that he come he shall return, and shall not come into this city, saith the Lord.

And it came to pass that night, that the angel of the Lord went out,

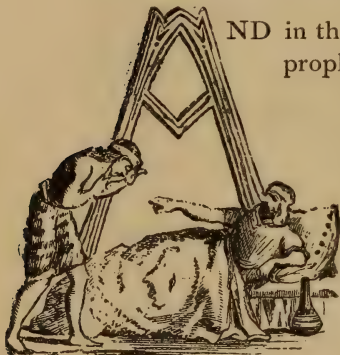


DESTRUCTION OF THE ASSYRIANS.

and slew in the camp of the Assyrians a hundred and eighty-five thousand men. Then the king of Assyria went away and returned with shame to his own land. And as he was worshiping there in the house of his god, two of his own sons rose up against him and slew him. Thus the Lord saved Hezekiah and the people of Jerusalem from the king of Assyria, and from all their other enemies.

HEZEKIAH AND THE KING OF BABYLON.

II Kings xx; Chron. xxxii; Isaiah xxxix. 713-698 B. C.



AND in those days Hezekiah was very sick. And the prophet Isaiah came to him and said, Thus saith the Lord, Set thy house in order, for thou shalt die, and not live. Then Hezekiah turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept greatly.

And the Lord sent Isaiah back again to Hezekiah, saying, Thus saith the Lord, I have heard thy prayer, I have seen thy tears; behold, I will heal thee. On the third day thou shalt go up to the house of the Lord, and I will add unto thy days fifteen years. And Isaiah said to the king's servants, Take a lump of figs and lay it upon the boil. And they did as he told them, and the king recovered.

And Hezekiah had very great riches and honor, and he made treasuries for his silver and gold, his precious stones and jewels. He built storehouses also for his corn and oil and wine, and made stalls for his horses and cattle; and cotes, or pens, for his flocks. And he built cities for himself, and gathered flocks and herds in great abundance, for God blessed and prospered him.



ISAIAH AND HEZEKIAH.

Yet Hezekiah became proud of his great riches and honor, and did not keep himself humble before the Lord. And the king of Babylon sent messengers with letters and a present to him; for he had heard that Hezekiah had been sick, and was well again. And Hezekiah received the messengers gladly, and in his pride, took them to his treasure-houses and

showed them his silver and gold, his precious jewels and all his riches. There was nothing in his house, nor in all his kingdom, that he did not show them.

Then Isaiah, the prophet, came to Hezekiah, and said to him, What said these men? and from whence came they unto thee? Hezekiah said, They are come from a far country, even from Babylon. And Isaiah said, What have they seen in thy house? Hezekiah answered, All the things that are in my house they have seen; there is nothing among my treasures that I have not shown them.

Then Isaiah said to him, Hear the word of the Lord; Behold, the days come, that all that is in thy house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon; nothing shall be left, saith the Lord. And of thy sons shall they take away, and they shall be servants in the palace of the king of Babylon. Hezekiah answered, Good is the word of the Lord which thou hast spoken, for there shall be peace and truth in my days.

Although the people had been persuaded by Hezekiah to destroy their idols and serve the Lord, yet, after a time, they fell back into idolatry again. And the Lord sent Micah, the prophet, to reprove them for their sins. Micah came and said, Hear ye now what the Lord saith; O my people, what have I done unto thee? and wherein have I wearied thee? Testify against me. For I brought thee out of the land of Egypt, and redeemed thee out of the house of servants. And I sent before thee Moses, Aaron and Miriam. O my people, remember now what Balak, the king of Moab, did, and what Balaam, the son of Beor, said to him. The Lord hath showed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?



MICAH.

But they would not obey the Lord, Micah said. Their rich men had gotten their riches by fraud, and had oppressed the poor; and their judges had taken bribes. There was no trust to be put in one's friends. Fathers, mothers, brothers and sisters had come to hate one another, and a man's enemies were those of his own house. Because they had become so wicked, Micah said, the Lord would send the king of Babylon against them, and he would carry the people away into Babylon. The city of Jerusalem should be destroyed, and become only heaps of stone, and the temple should be thrown down and carried away, and the place where it stood should be plowed as a field.

And Hezekiah died, and all the people of Judah did him honor at his

death. And they buried him in the highest of the sepulchres of the kings. And Manasseh, his son, reigned in his stead.

THE REIGN OF MANASSEH OVER THE KINGDOM OF JUDAH.

II Kings xxi; II Chron. xxiii. 698-641 B. C.



AND Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. But he did that which was evil in the sight of the Lord, for he built up again the high places which his father Hezekiah had destroyed, and set up altars for the worship of idols. He worshiped also all the host of heaven, that is, the sun, moon and stars, and he built altars for his idols in the courts of the house of the Lord, and even set up an idol in the house itself. He caused his children to pass through the fire before his idols, and used enchantments, and talked with familiar spirits. He put to death also many innocent persons; so that he did more wickedly, and caused the people to do more wickedly, than those heathen nations did, whom the Lord had destroyed before the children of Israel.

And the Lord spoke to Manasseh and to the people by His prophet, telling them that He would severely punish them for their sins; but they would not pay attention to them. Therefore the Lord brought against them the captains of the host of the king of Assyria, who came and took Manasseh from among the thorns where he was hiding; and they bound him with chains, and carried him to Babylon.



KING AMON.

And when he was in affliction, he sought the Lord, and humbled himself greatly before the God of his fathers, and prayed unto Him. And the Lord heard him, and brought him to Jerusalem again.

Then Manasseh knew that the Lord was the God to be worshiped. And he took away the strange gods, and the idol that was in the house of the Lord, and all the altars that he had built in the courts of the temple, and in Jerusalem, and cast them out of the city. And he repaired the altar of the Lord, and offered sacrifices



KING MANASSEH.

thereon, and commanded the people of Judah to serve the Lord God of Israel.

And Manasseh died, and was buried in the garden of his own house in Jerusalem; and Amon, his son, reigned in his stead.

Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem. And he did evil in the sight of the Lord,



MANASSEH CARRIED AWAY CAPTIVE.

and sacrificed to the carved images which Manasseh, his father, had made. Yet he did not humble himself before the Lord, and put away his idols, as his father had done, but sinned more and more. And his servants rose up against him, and killed him in his own house. But the people of the land slew all those who had rebelled against Amon, and made Josiah, his son, king in his stead.

THE REIGN OF JOSIAH OVER THE KINGDOM OF JUDAH.

II Kings xxii-xxiii; II Chron. xxxiv-xxxv; Jer. ii-xi; xxxvi. 698-623 B. C.



RIGHT and just was the reign of Josiah, who sat upon the throne when he was only eight years old; and he reigned thirty-one years. And he did well in the sight of the Lord. For while he was yet young, he began to pray earnestly to the God of his fathers. And in the twelfth year of his reign, he began to remove the idols from Judah and Jerusalem. And he made his servants throw down the altars of Baal. And he went also among the people, who lived in the land of Israel (for before this time the ten tribes had been carried away into captivity), and destroyed all the idols and their altars that he found there.

And when he had broken down the altars and the groves, and had beaten the graven images into powder, he returned to Jerusalem.

Then he set men at work to repair the house of the Lord; and the people brought money to the temple to pay the men who did the work. And Josiah sent Shaphan, the scribe, saying, Go to Hilkiah, the high priest, and tell him to count the silver which is brought into the house of the Lord by the people, and let it be given to the doers of the work—the carpenters and masons; and to buy timber and hewn stone to repair the house. And Shaphan went and told the high priest, who did as the king commanded.

And Hilkiah, the high priest, said to Shaphan, I have found the book of the law in the house of the Lord. And he gave it to Shaphan, the scribe, who took it to Josiah, and said, The high priest hath given me a book. And he read it before the king. And when the king heard the words of the law, he rent his clothes. And he spoke to the high priest, and some others, saying, Go, inquire of the Lord for me, and for those who are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.

Then Hilkiah, and those whom the king sent with him, went to Hul-



SHAPHAN AND KING JOSIAH.

dah, the prophetess, and asked her what the Lord said through her to the king. And she answered, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book, which they have read before the king of Judah. Because they have forsaken me, and have burned incense to other gods, therefore my wrath shall be poured out upon this place, and shall not be quenched. And as for the king of Judah, who sent you to inquire of the Lord, so shall ye say to him, Thus saith the Lord God of Israel, Because thy heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and didst rend thy clothes and weep before me; behold, thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.



Then Josiah sent and gathered together all the elders and the people, the priests and the Levites, and went up to the house of the Lord, and he read to them all the words of the book of the law which had been found in the temple. And the king stood by a pillar, and made a covenant with the Lord, to walk in His ways, and to keep His commandments and His testimonies with all his heart and with all his soul. And he caused all the people to make the covenant also.

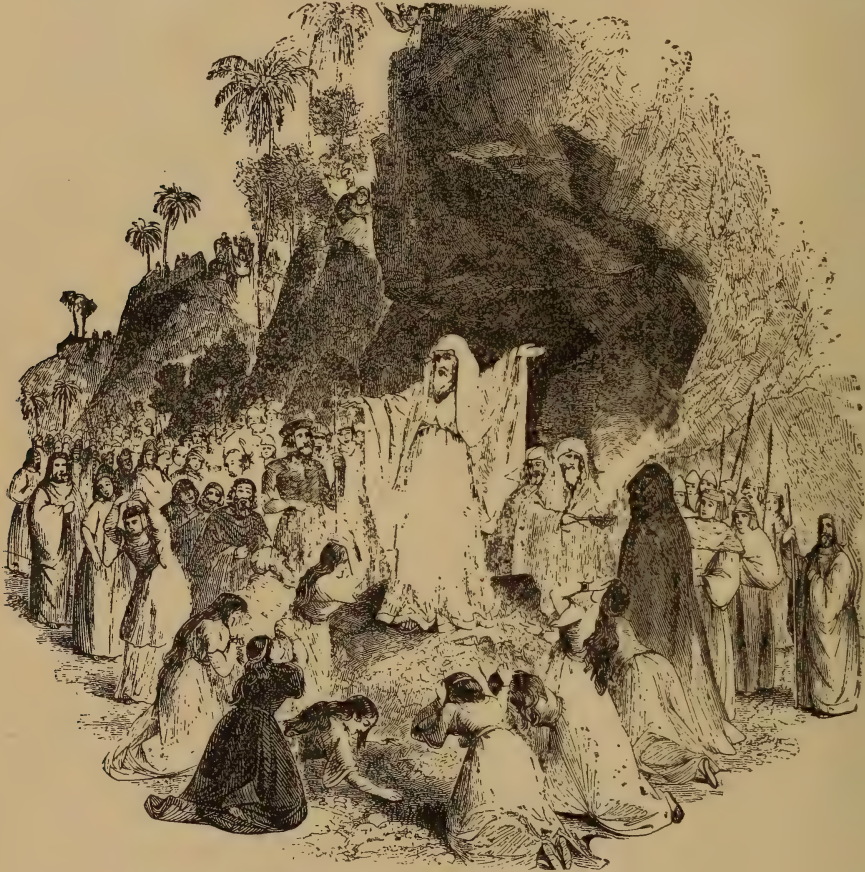
And the king commanded the priests to bring forth out of the temple of the Lord, all the vessels that were made for Baal, and for the grove, and for all the host of heaven; and he burned them outside the city in the fields of Kidron. And he put down all the idolatrous priests, whom the kings of Judah had ordained to offer sacrifices and to burn incense to idols. And he broke in pieces the images, and cut down the groves, and filled their places with the bones of men to defile them. He also went to Bethel in the land of Israel, and broke in pieces the altar which Jeroboam had set up there for the worship of the golden calves. And as Josiah turned himself, he saw sepulchres in the mount near by; and he sent and took the bones out of the sepulchres, and burned them upon the altar and defiled it.

So the word of the Lord came to pass, as it had been spoken by the man of God to Jeroboam, more than three hundred years before. And Josiah sent men to the valley of Hinnom to defile it, so that no man might make his son or his daughter pass through the fire before the idol Molech any more. And he also put away all those persons who talked with evil spirits.

And Josiah commanded that the feast of the passover should be kept,

for the people had neglected for many years to keep that feast. And the king called all the people to Jerusalem to keep the passover, and he gave them, out of his own flocks and herds, thirty thousand lambs and kids, and three thousand bullocks, for the passover offerings. The princes also gave to the people many animals for the sacrifices. So the passover was kept in the eighteenth year of Josiah's reign.

And after these things, the king of Egypt came into the land of Israel



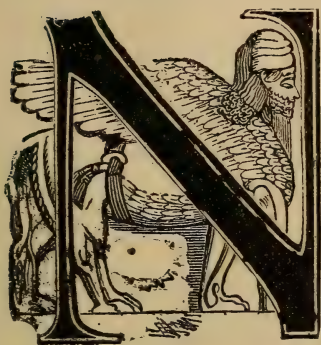
JEREMIAH MOURNING THE DEATH OF JOSIAH.

with his army, to go and fight against the king of Assyria, and Josiah went out against him. And the king of Egypt sent messengers to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house with which I have war. Forbear thee from meddling with God, who is with me, that he destroy thee not. But Josiah would not turn back, but disguised himself, and went out to fight against him. And the Egyptian archers shot at King Josiah and

hit him. And he said to his servants, Take me away, for I am sore wounded. His servants therefore took him out of the chariot that he was in, and put him into another, but he died. And they brought his dead body in a chariot to Jerusalem, and buried him in the sepulchre of his fathers. And all the people mourned for him; and Jeremiah, the prophet, mourned greatly with them.

THE REIGN OF JEHOAHAZ AND JEHOIAKIM OVER THE KINGDOM OF JUDAH.

II Kings xxiii-xxiv; II Chron. xxxvi. 623-610 B. C.



NOW the people took Jehoahaz, the son of Josiah, and made him king in his father's place. Jehoahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem. And he did that which was evil in the sight of the Lord. And Pharaoh, king of Egypt, came up against the people of Judah; and he took Jehoahaz and bound him with fetters, and carried him away into Egypt, and he died there. And Pharaoh made Eliakim, the brother of Jehoahaz, king in his stead, and changed his name to Jehoiakim. He also made Jehoiakim, and the people of Judah, pay a tribute of a hundred talents of silver, and a talent of gold.

Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years. And he did that which was evil in the sight of the Lord. And Nebuchadnezzar, king of Babylon, came up against him; and because Jehoiakim was not able to oppose him, he promised to be his servant. And Nebuchadnezzar carried away some of the vessels out of the temple of the Lord, and put them in the temple of his idol at Babylon.

In the fourth year of Jehoiakim's reign, the word of the Lord came to Jeremiah, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them, that they may return every man from his evil way, that I may forgive their iniquity and their sin. Then Jeremiah called Baruch, a scribe, to him; and Baruch wrote down in a roll all the words of the Lord as Jeremiah spoke them. And Jeremiah commanded Baruch, saying, Go thou and read in the roll, which thou hast written from my mouth, the

words of the Lord, in the ears of the people in the Lord's house. And Baruch did as Jeremiah told him. And in the fifth year that Jehoiakim was king, a fast was held before the Lord by all the people. Then Baruch took the book up to the house of the Lord, and read it where the people might hear.



JEREMIAH AND BARUCH.

Then Michaiah went to the princes who were sitting in the king's house, and told them about the book that Baruch had read to the people. Then the princes sent to Baruch, saying, Take in thy hand the roll out of which

thou hast read to the people, and come. So Baruch took the roll in his hand and came to them. And they said unto him, Sit down now, and read it in our ears. So Baruch read it to them. And when they heard all the words, they were afraid, and said, We will surely tell the king of all these words. And they asked Baruch, saying, Tell us now, How didst thou write all these words? Baruch answered, Jeremiah spoke all these words unto me with his mouth, and I wrote them with ink in the book. Then the princes said to him, Go hide thee, thou and Jeremiah; and let no man know where ye be.

And they went to the king, and told him about the book, and he sent Jehudi, his servant, to bring it. And Jehudi brought it and read it to the king, and to all the princes who stood beside him. Now the king was sitting in his winter apartment, and there was a fire on the hearth burning before him. And when Jehudi had read three or four leaves of the book, the king took his penknife, and cut the book in pieces, and threw them into the fire, until all the book was consumed. Some of the princes begged the king not to burn the book; but he would not hear to them. And he sent some of his servants to take Baruch and Jeremiah, because they had written the book; but the Lord hid them. Then the word of the Lord came to Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim, the king of Judah, hath burned. So Jeremiah took another roll, and gave it to Baruch, the scribe, who wrote in it all the words of the book which Jehoiakim had burned in the fire. And there were added besides unto them many other like words.



BARUCH.

And Jehoiakim died, and Jehoiachim, his son, reigned in his stead.

THE REIGNS OF JEHOIACHIM AND ZEDEKIAH OVER THE KINGDOM OF JUDAH.

II Kings xxiv-xxv; II Chron. xxxvi; Jer. xxi, xxxviii-xxxix. 610-528 B. C.



AND when Jehoiachim was eighteen years old, he began to reign, and he reigned three months in Jerusalem. And he did evil in the sight of the Lord. And Nebuchadnezzar, king of Babylon, came up against Jerusalem, and took the city. And he carried away the treasures of the Lord's house, and the treasures of the king's house, and cut in pieces all the vessels of gold and silver which Solomon had made for the temple of the Lord. And he took Jehoiachim, and his mother, his wives, his servants, his princes, and his officers; also all the skilled workmen, the smiths, and all the men that were strong and fit for war in Jerusalem, and carried them to Babylon.

And Jeremiah, the prophet, wrote a letter to all the captives in Babylon, saying, Thus saith the Lord God of hosts, unto all that are carried away captives, Build ye houses, and dwell in them, and plant gardens, and eat the fruit of them. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace. For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. Then shall ye call upon me, and I will hearken unto you. And ye shall seek me, and find me when ye search for me with all your heart. And I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.



JEREMIAH.

And the king of Babylon made Mattaniah, the brother of Jehoiachim, king over the people that were left in Judah, and he changed his name to Zedekiah. Now when Zedekiah was made king, he promised to be the servant of the king of Babylon, and obey him. But Zedekiah did wickedly in the sight of the Lord; and the priests and the people sinned greatly also. After Nebuchadnezzar had gone back to Babylon, Zedekiah

rebelled against him. Then the king of Babylon came up again with all his army, against Jerusalem, and built forts around the city, and besieged it.



JEREMIAH AND THE KING.

And Zedekiah sent unto Jeremiah, the prophet, saying, Inquire, I pray thee, of the Lord for us, for the king of Babylon maketh war on us! It may be that the Lord will cause Nebuchadnezzar to go away from us. Then Jeremiah said to Zedekiah's messengers, Thus shall ye say to Zedekiah, Thus saith the Lord God of Israel, Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans. And I myself will fight against you with an outstretched hand and with a strong arm. And I will smite the inhabitants of this city, both man and beast. They shall die of a great pestilence. Behold I set before you the way of life, and the way of death; he that abideth in the city shall die by the sword, and by famine, and by pestilence; but he that goeth out and falleth to the Chaldeans that besiege you, he shall live. For I have set my face against this city for evil, and not for good, saith the Lord; it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

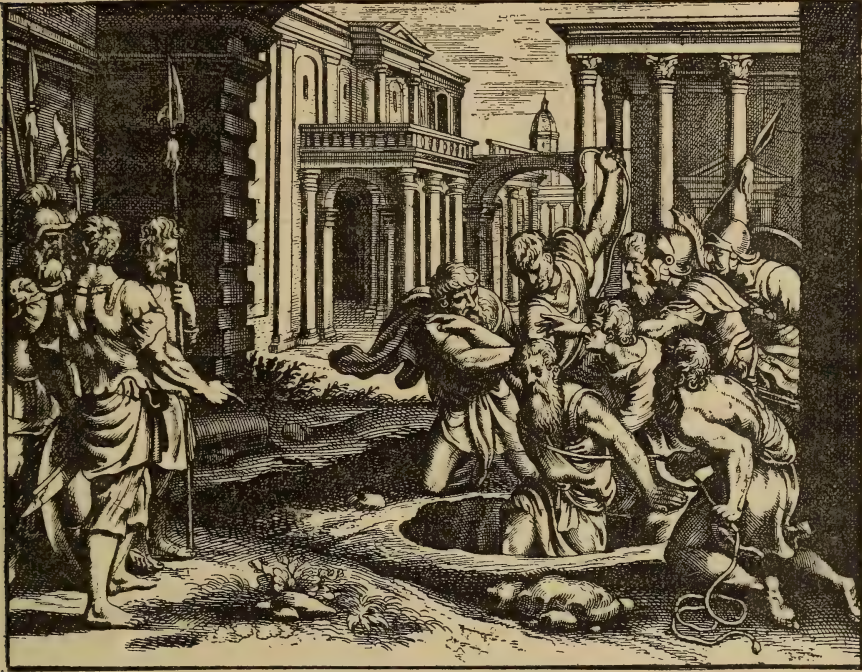
After that, some of the princes of Judah, who had heard the words which Jeremiah had spoken, came to Zedekiah, and said, We beseech thee let Jeremiah be put to death, for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words to them. For this man seeketh not the welfare of this people, but the hurt. Then Zedekiah said, Behold he is in your hand. Then they took Jeremiah, and let him down with cords into a deep dungeon, that was in the court of the prison; and in the dungeon there was no water, but mire, so Jeremiah sank in the mire.



KING ZEDEKIAH ANGRY WITH JEREMIAH.

Now when Ebed-melech, one of the king's servants, heard that they had put Jeremiah in the dungeon, he went to the king, and said, My lord the king, these men have done evil in all that they have done to Jeremiah, the prophet, whom they have cast into the dungeon, for he is like to die of hunger in the place where he is. Then the king commanded Ebed-melech, saying, Take from hence thirty men with thee, and take up Jeremiah, the prophet, out of the dungeon before he die.

So Ebed-melech took the men with him, and they got some old cast off clothes and rags, and let them down by cords into the dungeon to Jere-



JEREMIAH CAST INTO THE DUNGEON.

miah. And Ebed-melech said to him, Put now these old clothes and rotten rags under thine armholes, under the cords. And Jeremiah did so. Then they drew him up with the cords out of the dungeon; and he was kept in the court of the prison.

Then Zedekiah, the king, sent for Jeremiah, and took him into the entrance of the Lord's house. And he said to Jeremiah, I will ask thee a thing, hide nothing from me. Then Jeremiah said, If I declare it unto thee, wilt thou not surely put me to death? And if I give thee counsel, wilt thou not hearken unto me? Zedekiah said, As the Lord liveth, that made me a man, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life. Then Jeremiah said to the king, Thus saith the Lord, If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live,

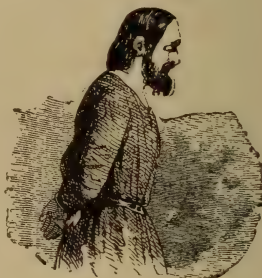


JEREMIAH IN THE COURT OF THE PRISON.

and this city shall not be burned with fire, and thou shalt live, and thy house. But if thou wilt not go forth, then shall this city be given into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

Then the king said, I am afraid of the Jews that are fallen to the Chaldeans; lest they deliver me into their hand, and they mock me. Jeremiah answered, They shall not deliver thee. Obey, I beseech thee, the voice of the Lord which I speak to thee; so it shall be well unto thee, and thy soul shall live. But if thou refuse to go forth, they shall bring out all thy wives and thy children to the Chaldeans; and thou shalt not escape out of their hand, but shall be taken by the king of Babylon; and thou shalt cause this city to be burned with fire.

Then Zedekiah said to Jeremiah, Let no man know of these words, and thou shalt not die. So Jeremiah stayed in the court of the prison until Jerusalem was taken. But King Zedekiah would not do as Jeremiah advised him. And the king of Babylon besieged the city of Jerusalem, and took it. And when Zedekiah saw that the city was taken, he fled by night out of the city with his army. But the Chaldeans pursued them, and overtook them in the plains of Jericho. And they took Zedekiah and brought him to the king of Babylon. And Nebuchadnezzar slew Zedekiah's two sons, before his eyes, and put to death all the nobles of Judah. He also put out Zedekiah's eyes, and bound him with chains, and carried him to Babylon, and he died there.



ZEDEKIAH.

And Nebuzar-adan, the captain of the king of Babylon's army, burned the house of the Lord, and the king's house, and all the houses of the people, and broke down all the walls of the city. And he carried away to Babylon the two pillars of brass which stood before the temple, the lavers, the sea of brass, and all the vessels of gold and silver that were in the house of the Lord.

And Nebuzar-adan carried away captive to Babylon all the people who were left alive, except the poor of the land of Judah, whom he left to be vine-dressers and husbandmen. And the king of Babylon made Gedeliah governor over them.

And so, because the people continued to disobey the Lord, and did wickedly, the kingdom of Judah was brought to an end. From the days of Rehoboam, Solomon's son, up to the time when Nebuchadnezzar took Jerusalem, there had been nineteen kings and one queen, yet five of the kings only had done right in the sight of the Lord. During the three

hundred and eighty-eight years that the kingdom lasted, God had sent His prophets to reprove the people for their sins. They' had pleaded with the people to repent of their wickedness, and told them of the punishments that God would send upon them if they did not obey Him. But the people would not hearken, but kept on doing wrong, and worshiped idols, instead of serving God, so He caused them to be carried away captive out of their own land, as it had been prophesied many years before.

THE JEWS KILL GEDALIAH.

Jeremiah xxxix-xliii. 588 B. C.



ZEKEIAH.

WHEN Nebuchadnezzar, king of Babylon, had taken Jeremiah, he gave charge concerning him to Nebuzar-adan, the captain of his army, saying, Take him, and do well to him, and do him no harm; but do unto him even as he shall say unto thee. So Nebuzar-adan sent and took Jeremiah out of prison, and he said to him, Behold, I loose thee this day from the chains that were upon thy hand. If it seem good to thee to come with me into Babylon, come, and I will look well unto thee; but if it seem ill unto thee to come with me to Babylon, forfear; behold, all the land is before thee; whither it seemeth good and conven-

ient for thee to go, thither go. Thou canst go to Gedaliah, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people. So the captain gave him food and money, and let him go. And Jeremiah went to Gedaliah, and lived with him among the people that were left in the land.

Now when the captains of the forces of Judah, who had fled out into fields when Jerusalem was taken, heard that the king of Babylon had made Gedaliah governor over the poor of the land, who had not been carried away captive to Babylon, they came with their men to Gedaliah at Mizpah. And Gedaliah said to them, Fear not to serve the Chaldeans, but gather ye wine, and summer fruits, and oil, and put them in your vessels, and dwell in the cities that ye have taken. Also the Jews who had fled to Moab, and to the Ammonites, and to Edom, came back to the land of Judah, and gathered in the fruits and the grain from the fields.

And Johanan came, with some others, to Gedaliah at Mizpah, and said to him, Dost thou certainly know that Baalis, king of the Ammonites,

hath sent Ishmael, the son of Nethaniah, to slay thee. But Gedaliah did not believe them. Then Johanan said, Let me go, I pray thee, and I will slay Ishmael, and no man shall know it. Wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah should perish. But Gedaliah said, Thou shalt not do this thing, for thou speakest falsely of Ishmael.



GEDALIAH.

But soon after, Ishmael, together with ten others of the princes of Judah, came to Gedaliah, and ate bread with him at Mizpah. And Ishmael, and the ten men who were with him, rose up and slew Gedaliah. Then they fled away to go to the Ammonites. When it was known that Ishmael had slain Gedaliah, Johanan and all the people who had been left, made ready to go to Egypt, for they were afraid lest the king of Babylon would punish them for the murder of Gedaliah. And they came to Jeremiah, the prophet, and said, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant, that the Lord may show us the way wherein we may walk, and the thing that we may do. Then Jeremiah answered, Behold, I will pray unto the Lord your God according to your words; whatsoever thing the Lord shall answer, I will declare it unto you. Then they said to Jeremiah, The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send us. Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee, that it may be well with us.

And after ten days, the Lord spoke to Jeremiah, and told him what he should say to the people. Then he called for Johanan, and all the people that were with him, and said to them, Thus saith the Lord, If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you, and not pluck you up. Be not afraid of the king of Babylon, saith the Lord, for I am with you to save you, and to deliver you from his hand. And I will show mercies unto you, that he may have mercy upon you, and cause you to return to your own land. But if ye say, We will not dwell in this land, neither obey the voice of the Lord your God, but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread, and there will we dwell; then it shall come to pass, that the sword, which ye feared, shall overtake you in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt, and there ye shall die.

When Jeremiah had told the people what the Lord said, then all the proud men said to him, Thou speakest falsely; the Lord our God hath not

sent thee to tell us not to go into Egypt to live there. And Bamah, the son of Neriah, has turned thee against us.

And they said further to him, You want us to fall into the power of the Chaldeans (Kaldeans), so that they may kill us, and take us captives into Babylon. So Johanan and the other chief men of the people would not obey the voice of the Lord, but they took all the people who had been left in the land of Judah, the men, the women, and the children, and Jeremiah and Bamah also, and brought them down into the land of Egypt.

FOR OLDER BOYS AND GIRLS.

The story of the Kingdoms of Israel and Judah teach us some very important lessons. The principal one is this, that just in proportion as a nation has a true conception of God, and worships Him accordingly, will be its national prosperity.

We see the Jews rising and falling, just according to their notions of God—down under Chushan (Kushan) Rishathaim, up under Othniel; down under Eglon, up under Ehud; down under Jabin, up under Deborah; down under Midian, up under Gideon; down under the Philistines, up under Samuel; down under the backsliding Saul, up under David; down under Rehoboam, rising again under Asa; down under Ahaz, rising again under the good Hezekiah; down again under Amon, aloft once more under Josiah.

No depression but what is traceable to Balaam and Ashtaroth, or the gods of Syria, or the gods of Sidon, or the gods of Moab, or the gods of the Philistines; and no exaltation which is not traceable to a true adoration of the true God.

The story fully confirms that solemn declaration of Holy Scriptures, that righteousness exalteth a nation, while sin is a reproach to any people.

We are further taught how great a thing is personal responsibility. These kings who did not serve the true God, led their people astray. No one can occupy a position of influence without great responsibility for his conduct towards others.

The lesson comes home to each one of us. We all exert an influence, whether great or small, in the home, in the school, in the church, in society. Let it ever be thrown on the side of good, that we may help and not hinder immortal souls in their struggle through this life to the life beyond.

THE VISION OF THE CHERUBIMS. EZEKIEL'S COMMISSION, ETC.

Ezekiel i-xlvi. 594 B. C.



IN the fifth year of King Jehoiachin's captivity, the Lord spoke to Ezekiel, the priest, who was among the captives by the river Chebar (Kebbar), in the land of the Chaldeans (Kaldeans), and the Lord made him see a vision. Ezekiel looked, and behold a whirlwind came out of the north, and a great cloud, and a brightness was about the cloud. And out of the midst of the cloud came the likeness of four living creatures, having the form of a man. And every one had four faces and four wings. When they moved, Ezekiel heard the noise of their wings, like the noise of great waters. It was as the voice of the Almighty, as the noise of a host. When they stood, they let down their wings.

Above the wings of the cherubim, Ezekiel saw the likeness of a sapphire throne, and on the throne was an appearance like the form of a man. This form seemed to be amber-colored fire, and the brightness round about it was like the rainbow. And the form was a likeness of the glory of the Lord. And when Ezekiel saw it, he fell upon his face and he heard the voice of the Lord.



EZEKIEL.

And the Lord said to him, Stand upon thy feet, and I will speak to thee. And the Spirit entered into Ezekiel, and set him upon his feet. And the Lord said unto him, I send thee to the children of Israel, to a rebellious nation. They, and their fathers, have sinned against me unto this very day. Speak to them and be not afraid of them. Tell them what I say unto thee, whether they will hear thee or not.

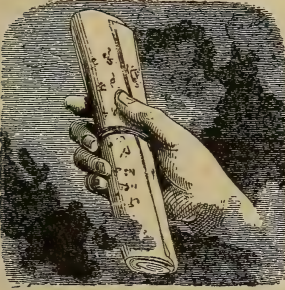
And the Lord said unto him, Open thy mouth and eat that which I give thee:

And Ezekiel looked, and beheld a hand was held out to him, and a roll was in the hand. And the roll was written within and without, with words of mourning and woe. And the Lord said to Ezekiel, Eat this roll, and go speak unto the house of Israel. Then Ezekiel ate the roll, and it tasted in his mouth as sweet as honey. And the Lord said to him, All my words that I shall speak unto thee, receive in thy heart, and hear with thy ears. And go to those who are in captivity,



EZEKIEL UPON HIS FACE.

unto the children of thy people, and tell them what I have told thee. And the Lord commanded Ezekiel to take a tile, and lay it before him, and draw upon it the city of Jerusalem. And He said to him, Lay siege against it, and build a fort against it, and cast a mount against it, and set battering rams against it round about. And the Lord said, Take an iron pan, and set it for a wall of iron between thee and the city. This shall be a sign to the house of



THE ROLL.

Israel, that Jerusalem shall be taken by the enemy.

In the sixth year of Jehoiachin's captivity, the Lord caused Ezekiel to see another vision. And he looked, and saw a form that seemed to be of fire. And the form appeared to put forth a hand, which took Ezekiel by a lock of his hair, and he thought he was lifted up between earth and heaven, and carried away from the river Chebar to the gate of the temple in Jerusalem. And the Lord told him to lift up his eyes toward the north. So Ezekiel looked toward the north, and he saw an idol standing near the altar. And the Lord said, Dost thou see what abomination they do here? But turn thee yet again, and thou shalt see greater abominations.



EZEKIEL DRAWING ON THE TILE.

And the Lord brought Ezekiel to the door of the court, and when he looked, he saw a hole in the wall, and the Lord said to him, Dig now in the wall. And when he had digged in the wall, he saw a door. And the Lord said to him, Go in, and behold the wicked abominations that they do here.

So Ezekiel went in and looked; and he saw every form of creeping



THE VALLEY OF DRY BONES.

things, and unclean beasts and all the idols of the house of Israel, pictured upon the walls.

And there stood before them seventy men, of the ancients of the house of Israel, every man with a censer in his hand, and a thick cloud of incense went up. Then the Lord said to Ezekiel, Hast thou seen what the ancients of the house of Israel do in the dark? For they say, The Lord seeth us not; the Lord hath forsaken the earth.

And the Lord told Ezekiel to turn again, and he should see still greater abominations. And He brought Ezekiel into the inner court of the Lord's house, and there he saw, between the porch and the altar, about twenty-five men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun.

Then the Lord said to Ezekiel, Hast thou seen this? Is it a light thing to the house of Judah that they commit the abominations which thou hast seen? For all this I will punish them.

Then it seemed to Ezekiel as if he were again lifted up by the Spirit, and carried away from Jerusalem, back to the land of Chaldea. And he told the captives who lived by the river Chebar, all the things that the Lord had shown him.



EZEKIEL TELLING THE VISIONS TO THE CAPTIVES.

And the Lord showed Ezekiel still another vision. It seemed to him as if he were set down in the midst of a valley which was full of dead men's bones. And he went around among the bones, and saw that there were very many of them, and they were very dry. And the Lord said to Ezekiel, Can these bones live? And Ezekiel answered, O Lord God, thou knowest. The Lord said unto him, Say unto them, O ye dry bones, hear the word of the Lord. Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring flesh upon you, and cover you with skin, and ye shall live.

So Ezekiel spoke as the Lord commanded him. And as he spoke, there was a noise and a shaking among the bones; and they came together, each bone to its bone. And while Ezekiel was looking at them, the sinews and flesh came upon them, and the skin covered them above; but there was no breath in them.

And the Lord said to Ezekiel, Say unto the wind, Come from the four winds, O breath, and breathe upon these slain, that they may live. So Ezekiel prophesied as the Lord commanded, and the breath came into the dead bodies, and they lived, and stood up on their feet, an exceeding great army. Then the Lord said unto Ezekiel, Son of man, these bones

are the whole house of Israel. Behold, they say, our bones are dried, and our hope is lost. Therefore prophesy, and say to them, Thus saith the Lord God, Behold, O my people, I will open your graves, and bring you into the land of Israel. And I will put my Spirit in you, and ye shall live, and I shall place you in your own land. Then shall ye know that I, the Lord, have spoken it, and performed it.

DANIEL, SHADRACH, MESHACH, AND ABEDNEGO.

Daniel i. 607 B. C.



T came to pass in the third year of the reign of Jehoiakim, king of Judah, Nebuchadnezzar, the king of Babylon, came up against Jerusalem, and besieged it. And the Lord gave Jehoiakim into the hand of Nebuchadnezzar, and he became his servant. And Nebuchadnezzar commanded Ashpenaz, the chief of his servants, to choose some of the young princes of the children of Israel, that he might take them to Babylon to serve in the king's palace. They were to be children or young men without blemish, of beautiful countenances, well-formed, wise, and having ability to learn. For they were to be taught all the wisdom and the language of the Chaldeans. And the king of Babylon also commanded that the young princes should be fed every day with food and wine from his own table, for three years, and at the end of that time they were to wait upon him in his palace.

Now, among those who were chosen, were four young men, named Daniel, Hananiah, Mishael and Azariah. But Ashpenaz, the chief servant, changed their names; and he named Daniel, Belteshazzar; Hananiah, Shadrach; Mishael, Meshach; and Azariah, Abednego.



DANIEL.

But Daniel determined, in his heart, not to eat of the food, nor drink of the wine which the king provided for them, lest he should defile himself, and disobey God. Therefore he asked the chief officer that he and his three companions might not eat of the king's food.

Now God had brought Daniel into favor and tender love with the chief officer, and he said to Daniel, I fear my lord the king who hath appointed your meat and drink; for why should he see your faces worse

looking than the children which are of your sort? Then shall ye make me in danger of being put to death by the king. Then Daniel said to Melzar, whom the chief officer had set over Daniel and his three companions, Try thy servants, I beseech thee, ten days, and give us pulse (vegetable food) to eat, and water to drink. Then let our countenances be looked upon, and the countenances of the children that eat of the portion of the king's meat. Then do with us as seems good to thee. So the steward consented to do as the young men asked him. And at the end of the ten days their faces appeared fairer and fatter, than the faces of all the other young men, who had been fed with the food from the king's table. So Melzar, the steward, took away the king's food and wine, and gave them pulse to eat.

As for these four young men, God gave them knowledge and skill in all learning and wisdom. And Daniel had understanding in all visions and dreams. And, at the end of three years, the chief officer brought them in before Nebuchadnezzar. And the king talked with them. And among the young men who had been chosen to serve him, he found none like Daniel, Shadrach, Meshach, and Abednego. And in all matters of wisdom and understanding, concerning which the king asked them, he found them ten times better than all the magicians and astrologers in his realm. And Daniel lived in Babylon, even unto the first year of King Cyrus.

DANIEL INTERPRETS NEBUCHADNEZZAR'S DREAM.

Daniel ii. 603 B. C.



IN the second year of his reign, Nebuchadnezzar dreamed a dream which troubled his mind, so that he could not sleep. Then he commanded all the magicians and astrologers, and all the wise men of Babylon to be called, that they might make known to him his dream. So they came and stood before the king. And he said them, I have dreamed a dream, and my spirit was troubled to know the dream. Then the wise men spoke to the king, and said, O king, live forever; tell thy servants the dream, and we will show the interpretation. The king answered, and said to them, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be destroyed. But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and reward and great honor. Therefore show me the dream, and the interpretation thereof. The wise men answered again, and said, Let the king tell his servants the dream, and we will show the interpretation of it.

The king told them, if they did not tell him the dream, they should die.

Then the wise men answered the king, saying, There is not a man upon the earth that can show the king's dream.

Then the king was angry and very furious, and he commanded that all the wise men of Babylon should be destroyed. And the decree went forth that the wise men should be slain; and they sought Daniel and his friends that they might slay them.

When Daniel heard of it, he said to Arioch, the king's captain, who had come forth to slay the wise men, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went to the king, and said, that if he would give him time, he would show the king the interpretation. Then Daniel went to his house, and made known the thing to his three companions, and asked them to pray that God would reveal to him the secret of the king's dream, so that they might not be slain.



DANIEL SEEING THE VISION.

Then was the secret revealed to Daniel in a night vision. And Daniel praised God, and said, Blessed be the name of God for ever and ever, for wisdom and might are His. I thank thee, and praise thee, O God of my fathers, who hast given me wisdom and might, and hast made known to me what we desired of thee, for thou hast now made known unto us the king's matter. Then Daniel went to Arioch, the king's captain, and said to him, Destroy not the wise men of Babylon; bring me in before the king, and I will show unto him the interpretation.

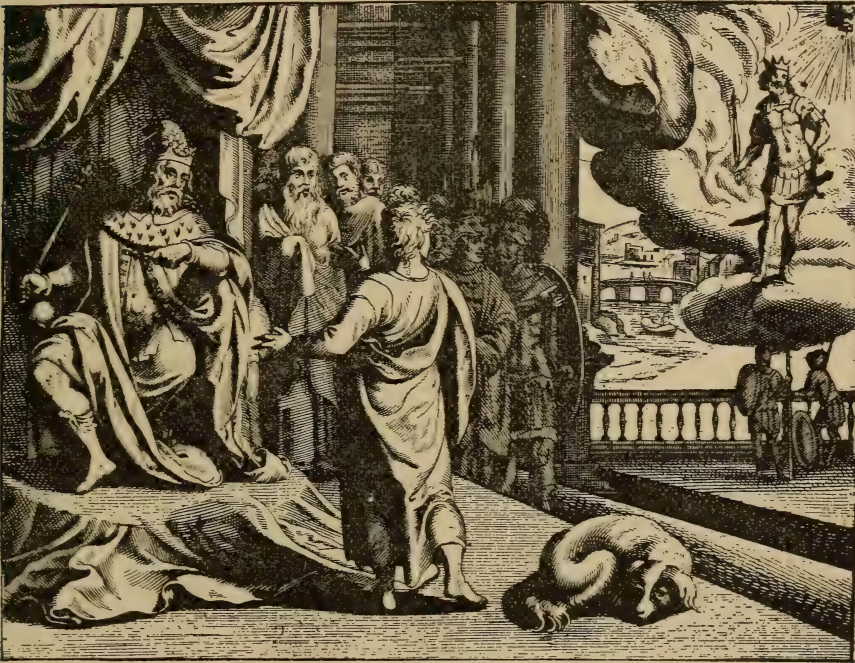
Then Arioch brought in Daniel before the king in haste, and said to him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. Then the king said to Daniel, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered, The secret which the king hath demanded, the wise men cannot show unto him; but there is a God in heaven that revealeth secrets, and maketh known to king Nebuchadnezzar what shall be in the latter days, and He that revealeth secrets, maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have, more than any one living, but for their sakes, I shall make known the



DANIEL BEFORE NEBUCHADNEZZAR.

interpretation to the king, and the thoughts which thou hast forgotten, that are within thy heart.

Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. The head of this image was of fine gold, his breast and his arms were of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, and broke them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for



DANIEL INTERPRETING NEBUCHADNEZZAR'S DREAM.

them. And the stone that smote the image became a great mountain, and filled the whole earth.

This is the dream, and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over all. Thou art this head of gold.

And after thee shall arise another kingdom inferior to thee, and an-

other third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things. And as iron breaketh all things, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, the gold. The great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.

Then the king fell down upon his face before Daniel, and said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

Then the king made Daniel a great man, and gave him many rich gifts, and made him ruler over the whole province of Babylon, and the chief governor over all the wise men. And at Daniel's request, the king also made Shadrach, Meshach, and Abednego rulers in his kingdom. But Daniel sat in the gate of the king.

THE GOLDEN IMAGE OF NEBUCHADNEZZAR.

Daniel iii. 580 B. C.



WHEN Nebuchadnezzar, the king, made an image of gold, and set it up in the plain of Dura, in the province of Babylon. Then the king sent to gather together the princes, the governors, the captains, the judges, the treasurers, the counsellors, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar had set up. Then all the chief men of the king came at the king's command, and stood before the image. Then a herald cried aloud, To you it is commanded, O people, nations, and languages, that at the time you hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, you must fall down and worship the golden image which Nebuchadnezzar, the king, hath set up. And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace.

Therefore at that time, when the people heard the sound of the music, they all fell down and worshiped the golden image.

Then certain Chaldeans came to the king and said, O king, live forever! Shadrach, Meshach, and Abednego have not regarded thee; neither do they serve thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar, in his rage, commanded them to bring Shadrach, Meshach, and Abednego. And Nebuchadnezzar said to them, Is it true, O Shadrach, Meshach, and Abednego, that you do not serve my gods, nor worship the golden image which I have set up? Now, if you do not worship it, when you hear the sound of music, you shall be cast the same hour into the midst of a burning fiery furnace. And who is the God that shall deliver you out of my hands?

Then these three men said to the king, If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the image which thou hast set up.

Then was Nebuchadnezzar full of fury. And he commanded that the furnace should be heated seven times hotter than it was wont to be heated. And he commanded the most mighty men of his army to bind Shadrach, Meshach, and Abednego, and cast them into it. Then these three men were bound in their coats, their hats, and their other garments, and were cast into the burning fiery furnace, and the furnace was so hot it burned the men who threw the three Hebrew youths into it. And Shadrach, Meshach, and Abednego, fell down bound in the midst of the furnace.

But as Nebuchadnezzar looked into the furnace he was astonished, and said to his counselors, Did not we cast three men bound into the midst of the fire? They answered, and said, True, O king. He said, Lo, I see four men loose, walking in the midst of the fire, and they are not hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth and come hither. Then they came forth from the midst of the fire. And the princes, governors, and captains, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their heads singed, neither were their coats changed, nor was the smell of fire upon them.

Then Nebuchadnezzar spoke, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who sent His angel, and delivered His servants that trusted in Him. Therefore I make a decree, that every people, nation and language, which shall speak anything amiss against the God of



THE THREE HEBREW CHILDREN IN THE FIERY FURNACE.

Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be destroyed; because there is no other God that can deliver after this manner. Then the king gave greater honor to Shadrach, Meshach, and Abednego in the province of Babylon.

NEBUCHADNEZZAR RELATES HIS DREAM AND THE FULFILLMENT OF IT.

Daniel iv. 970 B. C.



NEBUCHADNEZZAR sent an account to all his people, and to other nations, of what had been done to him. He said to them, I, Nebuchadnezzar, was at rest in my house, and flourishing in my palace. I saw a dream which made me afraid. Therefore I made a decree to bring in all the wise men of Babylon before me, that they might tell me the interpretation of the dream. Then came in before me all the wise men, and I told the dream to them, but they could not tell me what it meant.

But at last, Daniel came in before me, in whom is the Spirit of the holy God; and I told him the dream, and asked him to explain it to me.

I told him that I saw a tree of great height in the midst of the earth. The tree grew and was strong, and it reached unto heaven, and it spread its branches to the ends of all the earth. Its leaves were fair, and its fruit abundant. The beasts of the field rested in its shade, and the fowls of the heaven dwelt in its boughs. Everything living had food from it.

And I saw in my dream a holy being come down from heaven. He cried aloud, and said, Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit. Let the beasts get away from under it, and the fowls from its branches. Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be with the beasts of the earth for seven years.

Now, O Daniel, tell me its meaning, for all the wise men of my kingdom are not able to make it known. Then Daniel was astonished and afraid. Then the king said to him, Let not the dream, nor the interpretation trouble thee.

Then Daniel said, The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation, is thee, O king, who art grown and become strong, for thy greatness reacheth unto heaven, and thy dominion to the end of the earth. And as thou didst see a holy being coming down from heaven, and

saying, Hew the tree down, and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field, and let it be wet with the dew of heaven, and let it be with the beasts of the field, till seven years pass over it;—this is the interpretation, O king, and this is the decree of the most high God regarding thee. They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass like oxen, and thou shalt be wet with the dew of heaven for seven years, until thou shalt know that the Most High God rules in the kingdom of men, and gives it to whomsoever He will.

All that Daniel had spoken came upon King Nebuchadnezzar. At the end of twelve months he was walking in the palace of the kingdom of Babylon. And the king spoke, and said, Is not this great Babylon that I have built for the house of my kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there came a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken, The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field. They shall make thee eat grass as oxen, and seven years shall pass over thee, until thou know that the Most High rules in the kingdom of men, and gives it to whomsoever He will.

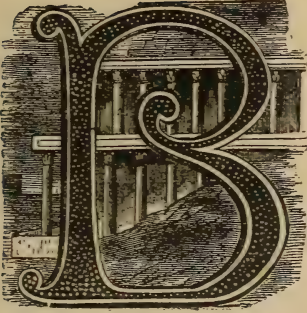
That same hour was this thing done to Nebuchadnezzar, and he was driven from among men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagle's feathers, and his nails like birds' claws. And at the end of seven years, Nebuchadnezzar said, I lifted up my eyes to heaven, and my reason came back to me, and I praised the Most High God who lives forever. No man can stay His hand, or say to Him, What doest thou?

At the same time my reason came back to me, and the honor and glory of my kingdom. And my counsellors sought for me and I was seated on my throne again. And great majesty was also given me again.

Now I, Nebuchadnezzar, praise and honor the king of heaven, whose works are truth, and His ways judgment; and those that walk in pride He is able to cast down.



THE HANDWRITING ON THE WALL.

Daniel v. 569 B. C.

ELSHAZZAR, the king, made a great feast to a thousand of his lords, and drank wine before them. Belshazzar, while he tasted the wine, commanded to bring the gold and silver vessels, which his father Nebuchadnezzar had taken out of the temple in Jerusalem, that the king, and his princes, and his wives, might drink out of them. Then they brought the vessels, as the king commanded, and he, and

his princes, and his wives drank out of them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote upon the plaster of the wall of the king's palace, and the king saw the part of the hand that wrote. Then the king's countenance was changed, and he became greatly afraid, and his limbs trembled so that his knees smote one against another. And he cried aloud to bring in the wise men of the Chaldeans. And the king said to them, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. But the wise men could not read the writing, nor make known to the king the interpretation. Then was King Belshazzar greatly troubled, and his lords were troubled with him.

Now the queen, by reason of the words of the king and his lords, came into the banquet house, and said, O king, live forever; let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom, in whom is the Spirit of the holy God, whom thy father, the king Nebuchadnezzar, made master of all the wise men of the Chaldeans, and soothsayers. Now let Daniel, this wise man, be called, and he will show thee the meaning.

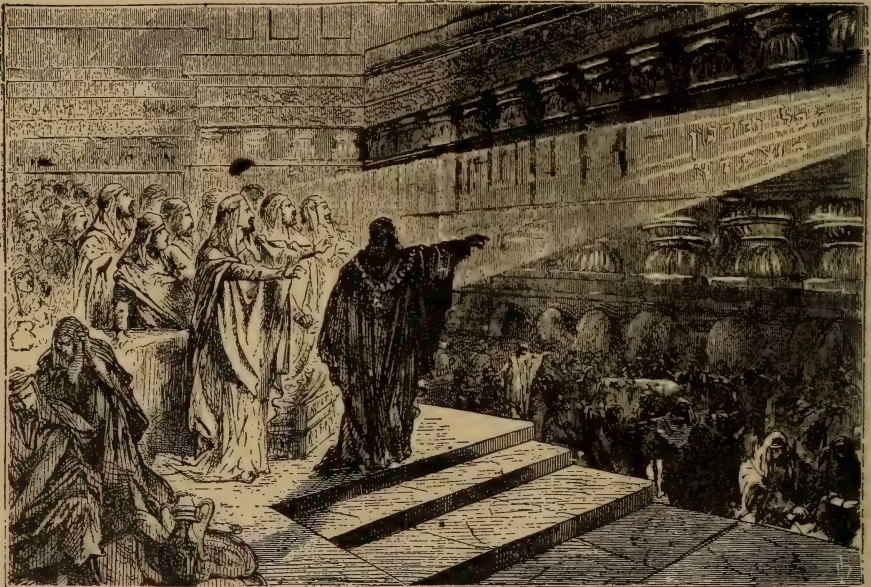
Then was Daniel brought in before the king. And the king said to him, Art thou that Daniel, who art of the children of the captivity of Judah, whom the king, my father, brought out of Judea? I have heard of thee, that thou canst make interpretations known, and remove doubts. Now if thou canst read the writing, and make known to me what it means, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and thou shalt be the third ruler in the kingdom.

Then Daniel said to the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing to the king, and make known to him its meaning.

O thou king, the most high God gave Nebuchadnezzar, thy father, a kingdom, and majesty, and glory, and honor. And for the majesty that he gave him, all people, nations, and languages trembled before him. Whom he would, he slew, and whom he would, he kept alive; whom he would he set up, and whom he would he put down. But when his heart was lifted up, and he became full of pride, he was deposed from his kingly throne. And they took his glory from him. And he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses. They fed him with grass like oxen, and his body was wet with the dew of heaven, till he knew that the Most High God



DANIEL AND BELSHAZZAR.



DANIEL READING THE WRITING ON THE WALL.

ruled in the kingdom of men, and that He appoints whom He will to rule.

And thou, his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this; but thou hast lifted up thyself against the Lord of heaven. And they have brought the vessels of His house before thee, and

thou, and thy lords, and thy wives, have drunk wine in them. And thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from Him, and this writing was written.

And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is its meaning, God hath numbered thy kingdom, and finished it. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided, and given to the Medes and Persians.

Then Belshazzar commanded them to clothe Daniel with scarlet, and put a chain of gold about his neck, and make a proclamation that he should be the third ruler in the kingdom.

In that same night was Belshazzar, the king of the Chaldeans, slain, and Darius, the Mede, took the kingdom.



DANIEL MADE THE THIRD RULER.

DANIEL IN THE LION'S DEN. DANIEL PRAYING FOR THE RETURN OF THE JEWS.

Daniel vi-ix. 538 B. C.



NOW it pleased Darius to set over the kingdom a hundred and twenty princes. And over these princes he set three presidents, of whom Daniel was the first. And Daniel was held in higher honor by the king than all the presidents and princes beside, because he was so good and wise.

And the king thought he would make him ruler over the whole realm. Then the presidents and princes tried to find some wrong that Daniel had done, in ruling the kingdom; but they could find no fault in him, because he was so faithful. Then these men said, We shall not find any fault in this Daniel, except we find it in his worship of his God.

So the presidents and the princes came to the king, and said to him, King Darius, live forever. All the presidents of the kingdom, the governors, the princes, and the captains, have consulted together, to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, shall be cast

into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which does not alter. Then King Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house. And the windows of his chamber being opened toward Jerusalem, he kneeled down before God three times a day, and prayed, and gave thanks to God as he did before.



KING DARIUS.

Then these men came together, and found Daniel praying to God. And they came to the king, and said, Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered, Yes, the thing is true, according to the law of the Medes and Persians, which does not alter. Then they said, Daniel does not honor thee, O king, nor the decree which thou hast signed. But he makes his petition to his God three times a day.



DANIEL AND THE KING.

Then the king, when he heard these words, was greatly displeased with himself for signing such a decree, for he loved Daniel, and wished to save him. And he tried hard, until the sun went down, to deliver him.

Then these men came to the king, and said to him, Know, O king, that the law of the Medes and Persians is, That no decree or statute which the king has sent forth may be changed. Then the king told them to take Daniel, and cast him into the den of lions.

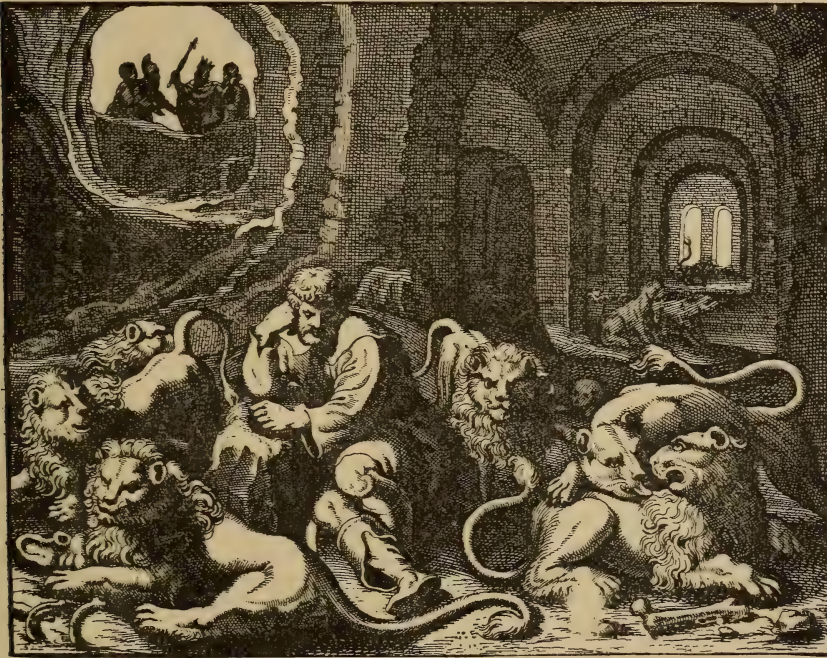
But the king came to Daniel, and said to him, Thy God, whom thou dost serve all the time will deliver thee. Then they cast Daniel into den of lions. And they brought a stone and placed it upon the mouth of the den. And the king sealed it with his own seal, and with the seal of his lords, so that the purpose might not be changed concerning Daniel.



THE KING CALLING TO DANIEL.

Then the king went to his palace, and passed the night without eating anything; neither were instruments of music brought before him; and he could not sleep all night.

Very early in the morning he rose up, and went in haste to the den of lions. And when he came there, he cried with a sad voice unto Daniel, saying, O Daniel, servant of the living God, is thy God, whom thou dost serve, able to deliver thee from the lions? Then Daniel said to the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me, because He knew I had done right, and that I have done thee, O king, no hurt. Then was the king exceedingly glad for him, and commanded that they should take Daniel



DANIEL IN THE DEN OF LIONS.

up out of the den. So Daniel was taken up, and no manner of hurt was found upon him, because he believed in his God.

Then the king commanded that the men who had accused Daniel, should themselves be cast into the den of lions with their children, and their wives. And the lions attacked them, and broke all their bones in pieces, as soon as they came to the bottom of the den. Then King Darius made a decree that in every part of his kingdom, all men should fear before the God of Daniel, for he is the living God, and His kingdom shall be forever to the end. He delivers and rescues, and works signs and wonders in heaven and in earth, and delivered Daniel from the power of the lions.

So Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

Daniel had learned through the Books of the Law which he read, that the prophet Jeremiah had declared that the captive Jews should go back to their own land at the end of seventy years.

The time had nearly come for these years to end. So Daniel wept, and fasted and prayed, that God might take them back again. And while he was praying, the angel Gabriel came swiftly from heaven and talked with Daniel. The angel told him that God had heard his prayer, and that the Jews should go back at the end of the seventy years.



THE ANGEL GABRIEL.

He also told him that at the end of four hundred and ninety years, Jesus, the Messiah, should come into the world to save it. And at the end of that time, Jesus did come.

THE JEWS RETURN TO THEIR OWN LAND AND BEGIN TO REBUILD THE TEMPLE.

Ezra i-iv. 536 B. C.



IN the first year of the reign of Cyrus, king of Persia, God put it into the heart of the king to let the Jews go back to their own land, as Jeremiah had declared they should go, at the end of the seventy years.

And he sent out a proclamation to the Jews through all his kingdom, that they might return. And the chief of the Jews of the tribes of Judah and Benjamin, and the priests and the Levites and others prepared to go.

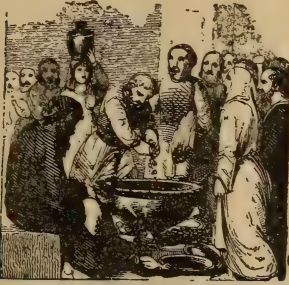
And the people that were about them, gave them vessels of silver and gold, and raiment, and cattle, and many precious things.

And Cyrus, the king, brought forth the vessels of gold and silver belonging to the house of the Lord,—five thousand four hundred—which Nebuchadnezzar had taken



KING CYRUS.

away from the temple at Jerusalem, and put in the house of his god. And



THE PEOPLE GIVING THEIR TREASURES.

Cyrus gave them to Zerubbabel, the prince of Judah.

Zerubbabel took the vessels and carried them to Jerusalem. And there went with him forty-



ZERUBBABEL.

two thousand three hundred and sixty persons of the people of Israel, beside their servants. These numbered seven thousand three hundred and thirty-seven. They had with them seven hundred and thirty-six horses, two hundred and forty-five mules, four hundred and thirty-five camels, and six thousand seven hundred and twenty asses. And when they came to Jerusalem, the chief men gave freely of their riches to build the house of God.

And all the people came together to build up again the altar of the Lord, that they might offer up sacrifices upon it, and ask God to help them, for they were afraid of the heathen people that were around them. So they set up the altar, and offered up the morning and evening sacrifices, as they used to do before they went into captivity.

Then they made ready to build the temple. They gave money to the

THE PRIESTS AND THE LEVITES
PRAISING.

masons and to the carpenters who began the work, and they hired men of Tyre to bring cedar trees from Lebanon by sea to Joppa. And when the builders laid the foundation of the



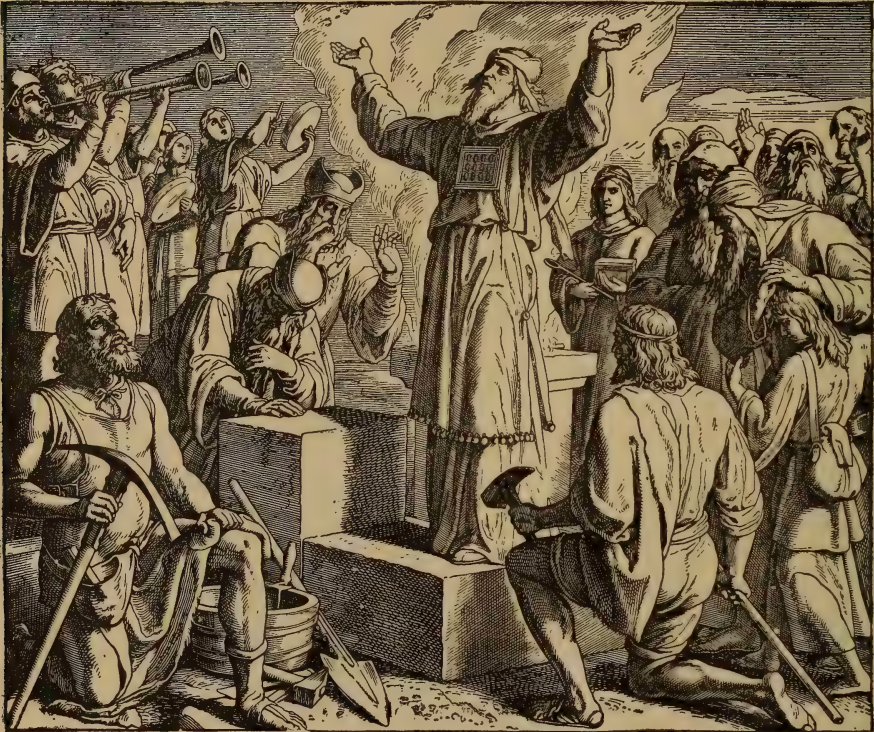
EZRA AND THE PEOPLE REJOICING.

temple of the Lord, the priests and the Levites played upon trumpets and cymbals, and sang songs of praise and thanksgiving to the Lord. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the Lord's house was laid. But many of the priests and Levites, and of the old men who had seen the first Temple, wept with a loud voice, so that the people could not tell the noise of the shout of joy from the noise of weeping. And the sounds were heard afar off.

Now, when the enemies of Judah and Benjamin heard that the captive

Jews had come back to their own land, and were building the temple of the Lord, they came to Zerubbabel and the chief men of the Jews, and said to them, Let us build with you, for we seek your God as ye do; and we have sacrificed unto Him ever since the king of Assyria brought us here. But Zerubbabel, and Jeshua, and the rest of the chief men of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as Cyrus, the king of Persia, commanded us.

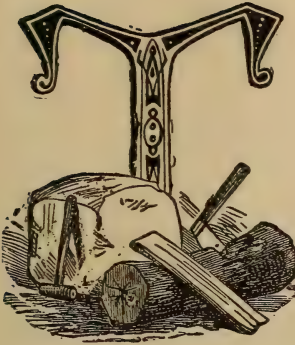
Then the people of the land, who were called Samaritans, hindered



THE FOUNDATION OF THE TEMPLE LAID.

the people of Judah all they could, and troubled them in building. And they hired counsellors to speak against them, to bring their plans to nothing, all the days of King Cyrus. And when Artaxerxes became king, these men wrote a letter to him, saying, Be it known unto thee, O king, that the Jews which came up from thee to us, are come to Jerusalem, building the rebellious and bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that if the city is built, they will not pay tribute, and so thou wilt not have the revenue which belongs to thee.

THE TEMPLE IS FINISHED.

Ezra v-vi. 522 B. C.

THEN God sent the prophets Haggai and Zechariah to reprove the Jews, that were in Judah and Jerusalem, for their want of zeal in building the temple, and also to encourage them to go on with the work.

About fourteen years had now passed, since they had stopped the work of building the temple, at the command of Artaxerxes, and during that time, they had been employed in putting up houses for themselves. And Haggai came to the chief men and said, The Lord commands you to go up to the mountain, and bring wood, and build the Temple, and He says, I will take pleasure in it.

Zechariah also came and spoke to them, and encouraged them.

Then Zerubbabel, and Jeshua, the high priest, set the people at work again, to build the house of the Lord, and the prophets of God were with them to help them. And when the Samaritans saw that the Jews had begun again to build the house, they came to them and said, Who hath commanded you to build this house, and to set up this wall? The Jews answered them as they thought best, but they did not stop the work of building.

Then the chief men of the Samaritans wrote a letter to Darius, who had been made king after the death of Artaxerxes. And in this letter they said, This work goeth on fast. Then asked we the elders of the Jews, Who commanded you to build this house? And thus they returned an answer, saying, We are the servants of the God of heaven and of earth, and build the house that was built many years ago by a great king of Israel. But after our fathers had provoked the God of heaven to wrath, he gave them into the hand of Nebuchadnezzar, the king of Babylon, who destroyed this house, and carried the people away into Babylon. But King Cyrus made a decree to build this house of God. And the vessels of gold and silver, which Nebuchadnezzar had taken out of the temple at Jerusalem, these did Cyrus deliver unto Sheshbazzar (Zerubbabel), whom he had made governor, and said unto him, Take these vessels, carry



EZRA READING THE DECREE.

them to the temple that is in Jerusalem, and let the house of God be built in its place. And they asked him to search the records of his kingdom to find out if Cyrus had given the Jews permission to rebuild the temple.

Then King Darius caused search to be made in the books in which the decrees had been written. And there was found in the palace at Achmetha, in the kingdom of the Medes, a book in which this record was written. In the first year of Cyrus, the king, the same Cyrus made a decree concerning the house of God at Jerusalem, Let the house be built, the place where they offered sacrifices, and let the foundations thereof be strongly laid; and let the expenses be given out of the king's treasury. Also, let the gold and silver vessels, which Nebuchadnezzar took away



REBUILDING THE TEMPLE.

out of the temple, be carried back again to Jerusalem, and put into the house of God that is to be built there.

When this decree, which Cyrus had made, was found, Darius sent word to the chief men of the Samaritans, saying, Let the work of this house of God alone; let the governor and the elders of the Jews build this house of God. Moreover I make a decree, that out of the king's goods, even of the tribute beyond the river, money for the building shall be given unto the Jews, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, oil, and wine, according to the wants of

the priests, let it be given them day by day without fail, that they may offer sacrifices unto the God of heaven, and pray for the life of the king and his sons.

Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon, and let his house be made into heaps of rubbish.

Then the chief men of the Samaritans made haste to do as the king commanded, and gave to the Jews what things they needed, and the Jews went on building the house until they had finished it.

Then the priests and the Levites, and the children of Israel, dedicated the house of God with joy. And they offered up sacrifices to the Lord, a hundred bullocks, two hundred rams, and four hundred lambs, and for a sin-offering, twelve goats, according to the number of the tribes of Israel. And they set the priests in their divisions, and the Levites in their courses, to attend to the service of God at the temple. On the fourteenth day of the first month, the people kept the feast of the passover, for seven days, with gladness; for the Lord had made them joyful, and turned the heart of the king of Persia unto them, to help them build the house of God.

EZRA GOES UP TO JERUSALEM. THE PEOPLE PUT AWAY THEIR HEATHEN WIVES.

Ezra vii-viii. 457 B. C.

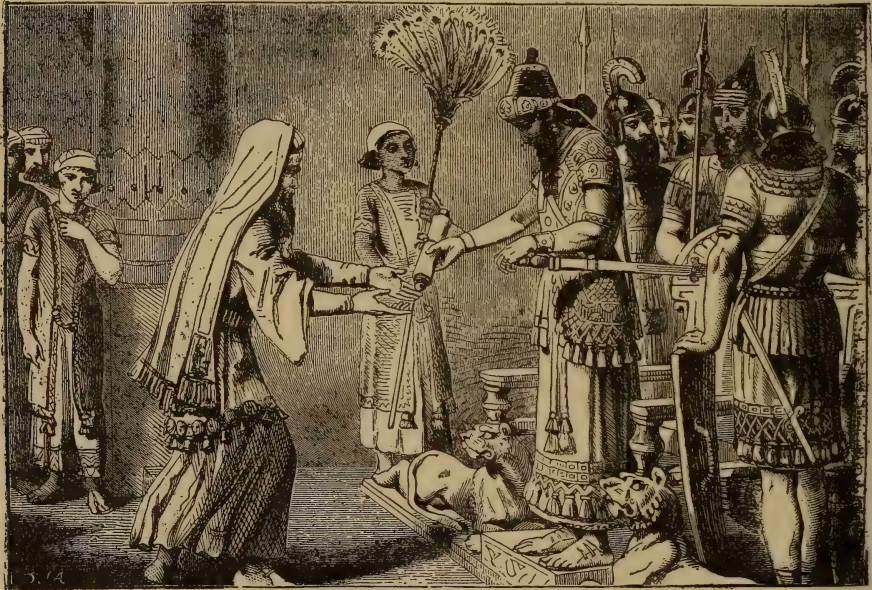


THEN after these things, in the reign of Artaxerxes, king of Persia, Ezra, a priest and teacher, asked leave of King Artaxerxes to go up to Jerusalem; for he wished to teach the people to obey the Lord. And the king not only told Ezra that he might go, but he also gave him a letter, which said, Artaxerxes, king of kings, unto Ezra, the priest. I make a decree that all they of the people of Israel, and of the priests and Levites, in my realm, who wish to go up to Jerusalem, may go with thee, because thou art sent by the king to inquire concerning the law of thy God in Judah and Jerusalem; and to carry the silver and gold which the king, and his counsellors, and the people of Babylon, have given as a free-will offering unto the God of Israel, that thou mayest buy with this money, bullocks, rams, and lambs, to offer up as sacrifices upon the altar of the house of your God at Jerusalem. And the king, in this letter or decree, further gave orders to his treasurers who were near Jerusalem, to give whatever money Ezra might need, of silver

and wheat, and oil and salt. And he also told Ezra to choose magistrates to judge among the people.

And Ezra thanked the God of his fathers, because He had made the king so kind to him, and so willing to help him in the good work he was going to do. Then Ezra gathered together at the river Ahava, some of the chief men of the Jews, and they lived there in their tents for three days. And when Ezra looked over the priests and the people that were with him, he found that there were no Levites among them. So he sent for some of the Levites to come to him.

And while they stayed by the river Ahava, Ezra caused the people to fast, and they prayed that God would help them, and make known to them the right way to go, with their little ones, and the treasures they had



THE KING GIVING THE LETTER OR DECREE TO EZRA.

with them. For Ezra was ashamed to ask of the king a band of soldiers and horsemen to help them against any enemy in the way, because he had said to the king, The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him.

So Ezra and all the people fasted, and begged the Lord to take care of them, and the Lord heard them.

Then Ezra called twelve of the priests to him, and weighed out to them the silver, and the gold, and the vessels, which the king, and his counsellors and the people had given as an offering for the house of the Lord. There were six hundred and fifty talents of silver, and of silver

vessels a hundred talents, and of gold a hundred talents. Also twenty basins of gold, of a thousand drachms, and two vessels of fine copper, as precious as gold.

And Ezra said to the priests, Ye are holy unto the Lord; the vessels are holy also, and the silver and gold is a free-will offering unto the Lord God of your fathers. Watch ye, and keep them, until ye weigh them before the priests and the Levites in the temple at Jerusalem.

So the priests and the Levites took the silver and gold, and the vessels, to bring them to the temple. And on the twelfth day of the first month,



THE PEOPLE BOWING AND WEeping.

Ezra and all the people who were with him, left the river Ahava to go to Jerusalem. And God was with them, and He kept them safe from all their enemies. And they came to Jerusalem and rested for three days.

On the fourth day, the silver, the gold, and the vessels, which they had brought with them, were again weighed in the temple, and given to the priests and Levites. And all the people who came from Babylon with Ezra, offered burnt-offerings to the Lord. And Ezra gave the king's letter to the governor of that part of the country, and they helped the Jews in all things as the king had commanded.

Now after this, some of the princes came to Ezra, and told him that many of the people were taking heathen wives. God did not wish them to do this, as He desired them not to mix with the heathen nations. So Ezra called the people together, and told them what a great sin it was for them to do, as they were doing. And as Ezra showed them the wickedness of which they were guilty, they bowed themselves to the ground before the Lord, and wept greatly. And they promised that they would put away all their heathen wives, and not sin in this manner any more.

FOR OLDER BOYS AND GIRLS.

Daniel, Ezra and Nehemiah.

The story of Daniel is one of the most cheering, animating and interesting and instructive narratives to be found in the Old Testament.

We have portrayed a youth who kept fast his integrity amid the most pressing temptations. As he went from one position of trust and responsibility to another, he was the same unspoiled, unbending servant of the most high God.

Ruling as Prime Minister, or Secretary of State, Secretary of the Interior and Secretary of the Treasury, he was diligent, faithful, earnest, honest and prayerful.

No bribe ever touched his hand, no religious duty went unperformed because of the weight of official cares. He is the model Statesman, and an ever standing rebuke to the half sneer that "religion has nothing to do with politics." He did not carry his politics into his religion, but he did carry his religion into his politics. True as steel to his convictions, we see how signally God honored and preserved him.

Ezra and Nehemiah are joined together, although the distinct story of Nehemiah comes a little later on.

Ezra is the prince of faithful preachers, standing up in the first recorded pulpit to proclaim the law of God.

Nehemiah comes before us as Builder, Captain, Statesman, and Reformer. He was full of wisdom, zeal, discretion, tact and determination.

He was chivalrous in spirit and bold in execution. He was a model Mayor, executing the laws of Jerusalem with fidelity against the law breakers.

ESTHER IS MADE QUEEN.

Esther i-xi. 521-519 B. C.

IN the third year of his reign, Ahasuerus, king of Persia, made a great feast for all his princes and nobles. After this feast was ended, he made another feast for the people, in the court or garden of the palace. Around this court, curtains of white and green and blue were hung to pillars of marble, by means of fine linen cords and silver rings. The couches were of gold and silver, and the pavement was made of red, and blue, and white and black marble. Those who had been asked to the feast drank out of vessels of gold; and there was an abundance of the king's wine for the people to drink. Yet no one was made to drink the wine who did not want it. Vashti, the queen, also made a feast for the women in the king's palace.

On the seventh day of the king's feast, when his heart was made merry with drinking wine, he commanded his servants to bring Vashti before him, with the royal crown upon her head, that he might show her beauty to the princes and the people; for she was fair to look upon. But Queen Vashti refused to come, as the king commanded, because she thought it was not proper to do so, therefore the king was very angry.

And he said to his wise men, What shall we do to Queen Vashti, because she has not obeyed my commandment? And one of the wise men said, Vashti, the queen, hath done wrong not to the king only, but also to all the princes, and to all the people that are in the provinces of King Ahasuerus. For, this deed of the queen will become known to all the women, so that they will despise their husbands, when it shall be told them that the King Ahasuerus commanded Vashti to be brought in before him, but she would not come. Now let another woman be the queen, and let the king make a decree that all wives shall honor their husbands. This advice pleased the king, and he put away Vashti, and made the decree.

Now all the Jews had not gone back to Jerusalem, but some of them still lived in Persia. And one of them, named Mordecai, was in the king's palace at Shushan. Mordecai had a cousin, named Esther, who was fair and beautiful, and whose father and mother were dead. When they died, Mordecai took Esther to his own home, and brought her up as his own daughter. Now the king had made a decree throughout the land, that the fairest maidens should be gathered together, that the king might select a queen from



them at Shushan. Esther was brought there also, and given, with the others, into the care of Hegai, the keeper of the women.

And Esther pleased Hegai, and he was kind to her, and gave her all the things she needed. He gave her also seven maidens to wait upon her; and he gave her and her maidens the best place in the house of the women. But Esther did not make known that she belonged to the Jewish people, for Mordecai had told her not to do so.

When it was Esther's turn, she was taken before the king. And when the king saw her, he loved her more than all the other maidens, so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast, called Esther's feast, for his princes and servants, and gave gifts to them. And Esther still obeyed the commandment of Mordecai, as she did when she was brought up by him, as his own daughter.

In those days, while Mordecai was in the king's palace, two of the king's officers became angry with the king, and they made a plot to lay hands on him, and kill him. But the plot became known to Mordecai, and he told Esther about it, and Esther told the king in Mordecai's name. And when inquiry was made, the two officers were found guilty, and they were both hanged. And it was written in the book of the Chronicles before the king.

HAMAN PLOTS TO DESTROY THE JEWS.

Esther iii-iv. 510 B. C.



AFTER these things, King Ahasuerus set a man, named Haman, above all the princes that were with him. And all the king's servants, who were by the king's gate, bowed to Haman, for the king had so commanded. But Mordecai would not bow before him. Then the king's servants said to Mordecai, Why dost thou disobey the king's commandment? And when they spoke daily to him for some time, and he would not pay any attention to them, they told Haman of it, because they wanted to see what would be done to Mordecai, for he had told them that he was a Jew.

And when Haman saw that Mordecai would not bow to him, was full of anger. But he did not want to take revenge on Mordecai alone, but he wished to destroy all the Jews, with Mordecai, that were in the kingdom of Ahasuerus.

And Haman said to the king, There are some people who are here and there among the people of thy kingdom, that have laws that are different from those of other people. And they do not keep the king's laws; there-

fore the king should not suffer them to live. If it please the king, let it be written that they may be destroyed, and I will pay ten thousand talents into the king's treasury.



THE MEN BOWING BEFORE HAMAN.

And the king took his ring from his finger, and gave it to Haman, to seal the decree. And the king said to him, The silver is given to thee, and those people also, to do with them just as is pleasing to thee.

Then Haman told the king's scribes to write a decree, that all the Jews, both young and old, little children and women, should all be killed, in one day,—upon the thirteenth day of the twelfth month, and that their property might be taken by those who killed them.

This decree was written in the name of King Ahasuerus, and sealed with his ring. And copies of it were sent by messengers to all the governors and rulers of the provinces. And the messengers went out quickly, as they were commanded. This decree was made known in Shushan also where Mordecai and Esther were. And in the city of Shushan there was great distress among the Jews.

When Mordecai heard of all that was done, he rent his clothes, and put on sackcloth, and went out in the midst of the city, and cried with a loud and bitter cry. He came even before the king's gate, though no one who was clothed in sackcloth, was allowed to go through there. And in every province where the king's decree had been taken, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay down in sackcloth and ashes.

But Queen Esther had not heard of the decree; and when her maids told her what Mordecai had done, she was very much grieved, and sent to him other garments to put on, in place of those he had torn. And she sent word to him, to lay aside the sackcloth. But he refused to do so.



MORDECAI IN SACKCLOTH.

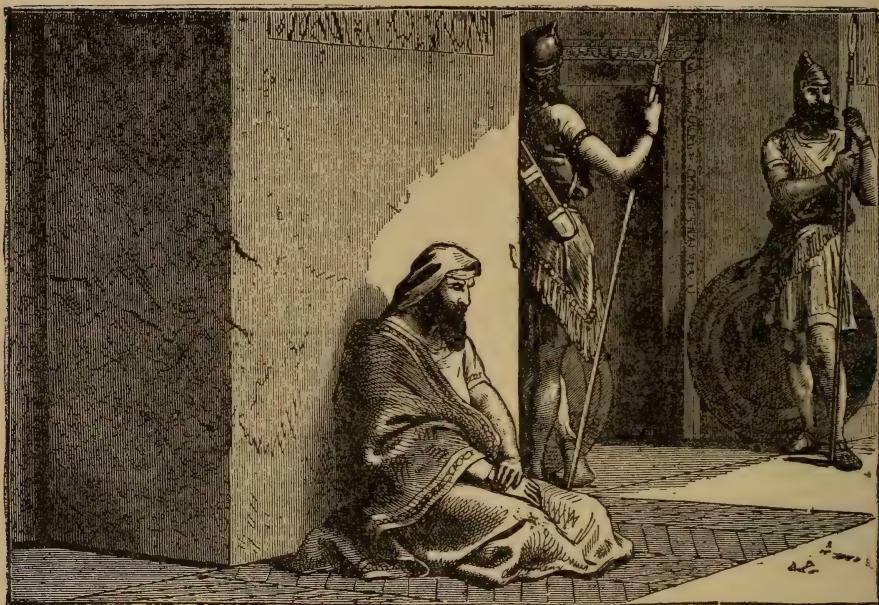
Then Esther called for Hatach (Ha-tak), one of the king's officers who waited on her, and told him to go to Mordecai and ask him what caused his grief. So Hatach went out to Mordecai, whom he found in the street before the king's gate, and asked him what his trouble was. Then Mordecai told him of all that had taken place, and of the sum of money that Haman had promised to pay into the king's treasury, if the king would let the Jews be put to death. Mordecai also gave Hatach a copy of the de-

cree, to show the queen, and he asked him to tell her to go to the king, and make application to him in behalf of her people. So Hatach came and told Esther the words of Mordecai.

Then Esther sent Hatach again to Mordecai, to say to him, All the king's servants, and all the people know, that whosoever, whether man or woman, shall go in before the king without being called, will be put to death, except those to whom the king shall hold out the golden sceptre. But I have not been called to come unto the king these thirty days.

And Hatach came and told Mordecai what Esther had said.

Then Mordecai sent to Esther again, saying, Do not think that thou



MORDECAI MOURNING AT THE KING'S GATE.

shalt escape in the king's house, any more than any other Jew. But if thou shalt not speak to the king at this time, then deliverance shall come to the Jews from another place, but thou shalt be put to death. And who knoweth, but that thou art come to the kingdom for such a time as this—to save thy people?

Then Esther sent back this answer to Mordecai, Go, gather together all the Jews that are in Shushan, and fast for me, and neither eat nor drink for three days, night or day. I also, and my maidens will fast, and so I will go in unto the king, although it is not according to law. And if I perish, I perish. So Mordecai went his way, and did all that Esther had commanded him to do.

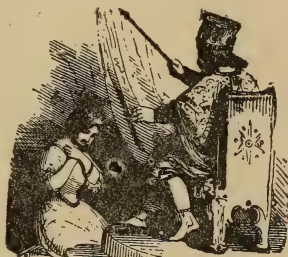
ESTHER'S APPROACH TO THE KING.

Esther v. 510 B. C.

UT on the third day, Esther put on her royal robes, and went and stood in the inner part of the king's palace. And the king, sitting upon his throne, saw Esther, the queen, standing there, and he looked upon her with kindness, and held out the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. Then the king said to her, What wilt thou, Queen Esther, and what is thy request? It shall be given thee, even to the half of the kingdom. Esther answered, If it seem good to the king, let the king and Haman come this day to the banquet that I have prepared for them.

Then the king said to his servants, Cause Haman to make haste, that he may do as Esther has said. So the king and Haman came to the banquet that Esther had prepared.

And while they were at the banquet, the king said to Esther, What is thy petition? It shall be granted thee. And what is thy request? Even to the half of my kingdom it shall be performed. Esther answered, My request is, if I have found favor in the sight of the king, let the king and Haman come to the banquet that I shall prepare for them to-morrow, and then I will make my petition known to the king.



ESTHER BEFORE THE KING.

Then Haman went forth that day joyful and with a glad heart, but when he saw Mordecai in the king's gate, and that he stood not up, nor moved for him, he was full of anger; yet he said nothing to Mordecai. But when he came home, he sent and called for his friends, and Zeresh, his wife. And Haman told them of his riches and his glory, and how he had been placed above all the princes and servants of the king. He said also, Yea, Esther, the queen, did let no man come in with the king unto the banquet, that she had prepared, except myself. And to-morrow I am invited again to go with the king to see her. Yet all this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the king's gate.

Then Zeresh, his wife, and all his friends said to him, Let a gallows be made, fifty cubits high, and to-morrow speak thou to the king that

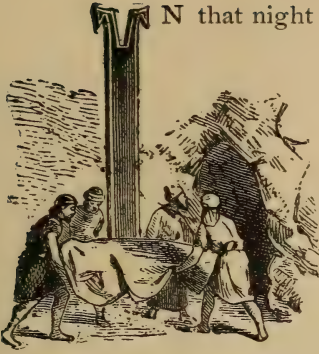


THE KING HOLDING OUT THE SCEPTRE.

Mordecai may be hanged thereon. Then go thou in merrily with the king to the banquet. This advice pleased Haman, and he caused the gallows to be made.



HAMAN IS HANGED.

Esther vi-vii. 510 B. C.

ON that night the king could not sleep, and he commanded his servants to bring to him the book in which was written the records. And they brought it and read it to the king. And it was found written in the book, that Mordecai had made known the plot of the two officers who had sought to kill the king. And the king said, What honor and dignity hath been done to Mordecai for this? The king's servants answered, There has been nothing done for him.

And the king said, Who is in the court? Now Haman had just come into the outer court of the palace, to speak to the king about hanging Mordecai on the gallows which Haman had prepared for him.

And the king's servants said, Behold, Haman standeth in the court. The king said, Let him come in.

So Haman came in. And the king said to him, What shall be done to the man whom the king delighteth to honor? Now Haman thought in his heart, To whom would the king delight to do honor more than to myself? And he



HAMAN PROCLAIMING THE HONOR OF MORDECAI.

said to the king, Let the royal garments be brought, which the king wears, and the horse on which he rides, and the royal crown that is set upon his head; and let them be given into the hands of one of the king's most noble princes, that he may put the clothes and the crown upon the man whom the king wishes to honor. And let them set him upon the king's horse, and lead him on horseback through the streets of the city, crying out before him, Thus shall it be done to the man whom the king delighteth to honor.



ESTHER RECEIVING THE KING AND HAMAN.

Then the king said to Haman, Make haste, and take the garments and the horse, as thou hast said, and do even so to Mordecai, the Jew, who sitteth at the king's gate. Let nothing fail of all that thou hast spoken.

Then Haman took the garments and put them on Mordecai, and he set him on the king's horse, and led him on horseback through the streets of the city, crying out before him, Thus shall it be done to the man whom the king delighteth to honor.

After this Mordecai came again to the king's gate; but Haman hastened to his own house mourning, with his head covered. And he told Zeresh, his wife, and all his friends everything that had happened to him.

Then his wise men and his wife said to him, If Mordecai belongs to the Jewish race, and thou hast begun to fall before him, thou wilt not be able to prevail against him. While they were yet talking with him, one of the king's officers came to bring Haman to the banquet, which Esther had prepared.

So the king and Haman came to the banquet of Esther, the queen.



HAMAN BEFORE THE KING AND QUEEN.

And the king said again to Esther, What is thy petition, Queen Esther? and it shall be granted thee; and what is thy request? for it shall be performed, even to the half of the kingdom.

Then Esther answered, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and the lives of my people at my request. For we are sold, I and my people, to be destroyed, to be slain, and to perish.

Then King Ahasuerus said, Who is he, and where is he, that has dared to do so? Esther said, the enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

And the king, rising up from the banquet in great anger, went into the palace garden; but Haman fell down before the queen to beg for his life. When the king returned to the banqueting hall, he saw Haman fallen down before the queen. And one of the king's officers said to the king, Behold the gallows, fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth by the house of Haman. The king said, Hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai.



HAMAN GOES OUT.

PERMISSION IS GIVEN TO THE JEWS TO DESTROY THEIR ENEMIES.

Esther viii-x. 510 B. C.



WHEN King Ahasuerus gave the house of Haman to Queen Esther. And Mordecai came in before the king, for Esther had told him that Mordecai was her relation, and had brought her up. And the king took off his ring which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.

And Esther came again before the king, and fell down at his feet, and begged him with tears in her eyes, to put away the evil which Haman had plotted against the Jews. Then the king said to Esther and Morde-

cai, Write also a decree for the Jews, as you think best to write, in the king's name, and seal it with the king's ring.

Then all the king's scribes were called together, and Mordecai commanded them to write a decree, giving all the Jews in the kingdom permission to gather themselves together on the thirteenth day of the twelfth month, to defend their lives, and to slay all those who should come against them. The decree was written in the king's name, and sealed with the king's ring; and Mordecai sent copies of the writing to every province in the kingdom by messengers on horseback, and by riders on mules, camels, and young dromedaries.

So the messengers went out swiftly with the decree. And Mordecai



THE JEWS REJOICING AT THE DECREE.

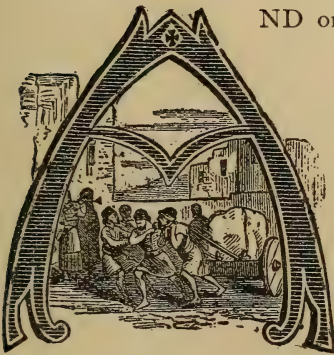
went out from the presence of the king clothed in royal raiment of blue and white, and with a crown of gold upon his head. And the city of Shushan was full of joy and gladness, and in every province wherever the king's decree was sent, the Jews had hope, and gladness, and they feasted with joy. And many of the people of the land became Jews, for the fear of the Jews fell upon them.

And on the thirteenth day of the twelfth month, the month of Adar, the Jews gathered themselves together in all the cities, to fight against those who tried to do them harm, and they overcame and slew all their enemies. And all the rulers of the provinces helped the Jews, because they were afraid of Mordecai; for he was great in the king's palace, and

he became still greater. So on the thirteenth day of the twelfth month the Jews fought against their enemies, and gained the victory over them, but on the fourteenth and fifteenth days they rested, and made them days of feasting and gladness, and sent presents to one another. And Esther and Mordecai sent letters to all the Jews who lived in the kingdom of King Ahasuerus, telling them to keep yearly the fourteenth and fifteenth days of the twelfth month, as the days when they rested from destroying their enemies, and their sorrow and mourning had been turned into joy, and that it should be a time of feasting and gladness, and of sending presents to one another, and giving gifts to the poor.

NEHEMIAH OBTAINS CONSENT TO REBUILD THE WALLS OF JERUSALEM.

Nehemiah i-xi. 446 B. C.



ND one of the cupbearers of Artaxerxes, the king of Persia, was Nehemiah, who was a Jew and a captive. And while he was in Shushan in the palace, Hanani, one of his brothers, and some other men from the land of Judah, came to see him. And Nehemiah asked them about the Jews who were in Judah, and about Jerusalem. They told him that the Jews there were in great affliction and trouble, that the walls of Jerusalem were broken down, and the gates of the city

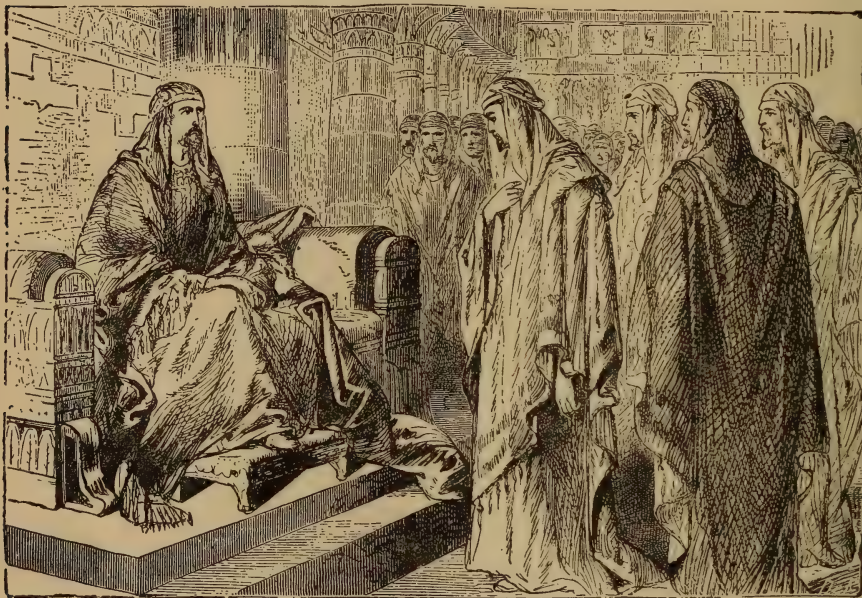
were burned with fire.

When Nehemiah heard this, he sat down and wept, and fasted and prayed before the God of heaven, saying, We have greatly sinned against thee, and have not kept thy commandments. Thou hast said by Moses thy servant, If ye sin, I will scatter you abroad among the nations; but if ye turn unto me and keep my commandments, I will gather you again, and bring you unto the place that I have chosen to set my name there. O Lord, let now thine ear be attentive to the prayer of thy servant, and grant him mercy in the sight of the king.

After this, Nehemiah took in the wine, and gave it to the king; but for the first time Nehemiah looked sad in the presence of the king. Therefore the king spoke to him, and said, Why is thy face sad, seeing thou art not sick? This is nothing else but sorrow of heart. Then Nehemiah answered, Let the king live forever: why should not my face be sad, when the city, the place of my father's sepulchres, lieth waste, and its gates are consumed with fire? The king said to him, For what dost thou make re-

quest? Then Nehemiah prayed silently in his heart to God, before he answered; then he said to the king, If it please the king that thou wouldst send me unto Judah, that I may build up the city of my father's sepulchres. The king said (the queen was sitting by him), For how long shall thy journey be? and when wilt thou return?

So Nehemiah told him, and the king said that he might go. And Nehemiah said, If it please the king, let letters be given me to the governors beyond the river, that they may help me to reach the land of Judah; and a letter also to Asaph, the keeper of the king's forest, that he may give me



NEHEMIAH ASKING LETTERS FROM THE KING.

timber to make beams for the gates and walls of the city. And the king did as he asked, for God was with Nehemiah to help him.

Now the king sent captains of the army and horsemen with Nehemiah, to guard him on his journey. And he came to the governors of the provinces in which the land of Judah was, and gave to them the king's letters. And when Sanballat, the Horonite, and Tobiah, the Ammonite, heard that Nehemiah had been sent by the king to help the Jews, it grieved them very much. So Nehemiah came to Jerusalem, and rested for three days.

After that, he rose up in the night, and, without telling any one what he was going to do, except the few men that were with him; he went out to look at the walls of the city, and he found that they were broken down as it had been said, and the gates burned with fire. And Nehemiah came

to the people in Jerusalem, and said to them, You see the distress that we are in, and how Jerusalem lieth waste. Come, and let us build up the city, that we be no more a reproach.

Then he told the people how God had made the king kind to him, and what the king had said. And they said to one another, Let us rise up and build. So they took courage and began to build the wall.

THE SAMARITANS TRY TO HINDER THE JEWS FROM BUILDING THE WALL.

Jeremiah iv-v. 445 B. C.

WHEN Sanballat, having heard that the Jews had begun to build the wall, was very angry, and mocked them. And he spoke to others of the Samaritans, saying, What do these feeble Jews? Will they fortify themselves? Will they find stones in the heaps of rubbish that are burned? Then Tobias, who was with Sanballat, answered, Even that which they build, if a fox go up on it, he would break down their stone wall. But the builders prayed to God, saying, Hear, O our God, for we are despised, and turn their reproach upon their own heads.

So the Jews went on building the wall, until they had raised it to half its intended height all around the city, and joined the two ends together; for the people had a mind to work. When Sanballat, and Tobiah, and the Ammonites, and other enemies of the Jews, heard that so much of the wall was built, they came together in secret, and made a plot to fight against the Jews. And they said among themselves, The Jews shall not know, neither see, till we come upon them, and slay them, and cause the work to cease. But the Jews found out what their enemies thought to do, therefore Nehemiah set men behind the wall with their swords, their spears, and their bows. And he said to them, Be not afraid of them; remember the Lord who is great and terrible, and fight for your brethren, your sons, your daughters, your wives, and your houses.

And when their enemies heard that the Jews knew of their plans, and had made ready to fight them, they let the Jews alone for that time. But after that, Nehemiah kept a half only of the men of Israel at work on the wall, while the other half kept watch with spears, shields, and bows; and even those who were building had their arms at hand, so that they could

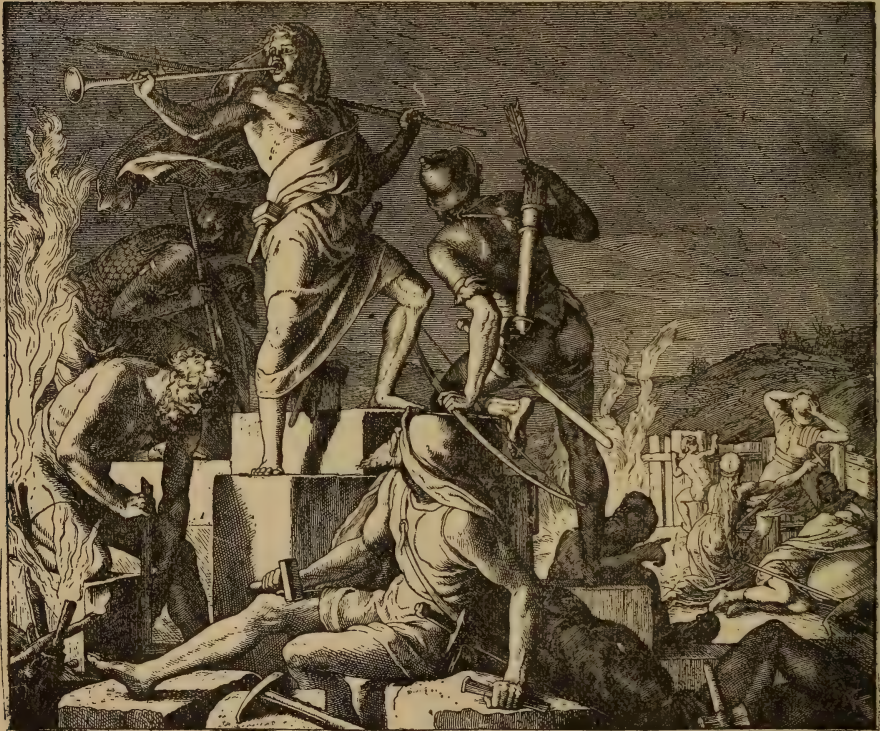


have them to use in case of need. Nehemiah also kept a trumpet by his side, ready to sound the alarm; and he said to the rulers and to the people, The work is great and long, and we are separated on the wall far from one another. In what place, therefore, ye hear the sound of the trumpet, come together there, for our God will fight for us. So half of the men labored at the work, and half kept watch from early morning till the stars appeared. And Nehemiah commanded all the people to sleep in the city, and neither he, nor the men who were with him, took off their clothes at any time, except when they had them washed.

About this time the poor Jews made a great complaint against the rich;



NEHEMIAH BUILDING THE WALLS.



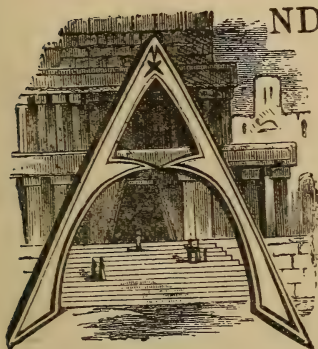
SOUNDING THE ALARM WHILE BUILDING.

for they said, We, our sons, and our daughters, are many, and we have had to mortgage our lands, vineyards, and houses, that we might borrow money to buy corn, and to pay the king's tribute. Our children are as dear to us, as the children of the rich are to them, yet we are forced to

sell our children for slaves, neither is it in our power to buy them back again, for the rich men have our lands and vineyards. When Nehemiah heard these complaints he was angry, and he reproved the princes and the rulers before all the people, and said to them, Restore, I pray you, to your brethren, even this day, their lands, their vineyards, their houses, also the corn, the wine, and the oil, that you took from them. Then the princes and rulers said to him, We will restore them; we will take nothing from them; we will do as thou sayest. Then Nehemiah called the priests, and made the princes and rulers take an oath, that they would do as they had promised.

THE WALL IS FINISHED AND DEDICATED.

Nehemiah vi-vii. 445 B. C.



ND when Sanballat, and Tobiah, and others of the enemies of the Jews, heard how much of the wall had been built, they sent to Nehemiah, saying, Come, let us meet in one of the villages in the plain of Ono. But Nehemiah knew that they simply wanted to do him some hurt; so he sent messengers to them, saying, I am doing a great work, so that I cannot come down. Why should the work cease, while I leave it, to come down to you? But they sent to him four times, asking him to come, but Nehemiah always sent back the same answer.

Then Sanballat sent his servant, the fifth time, to Nehemiah, with an open letter in his hand; and in the letter was written, It is said that thou and the Jews think to rebel, for this reason thou art building the wall, that thou mayest be their king. And now, what has been said shall be told to the king. Come now, therefore, and let us take counsel together.

Nehemiah sent back word to him, saying, There are no such things done as thou sayest, but thou makest them up in thine own heart. And Nehemiah, knowing that his enemies wanted to make him afraid, so that he might stop the work, prayed to the Lord, saying, O God, strengthen my hands.

After that, Shemaiah, who pretended that he had been sent by the Lord, came to Nehemiah, and said to him, Let us meet together in the house of God, and shut the doors, for thy enemies will come to slay thee; yea, in the night they will come to kill thee.

But Nehemiah answered, Should such a man as I flee? Who is there, that being as I am, would go into the temple to save his life? I will not

go in. For Nehemiah saw that God had not sent Shemaiah, but that Sanballat and Tobiah had sent this lying man to try and persuade him to hide himself in the temple.

And Nehemiah prayed that the evil designs of Sanballat and Tobiah might not succeed.

At length, after fifty-two days, the wall was finished, and the heathen people round about were much cast down, for they saw that God helped in the work.

After the wall was built, Nehemiah and all the people dedicated it. And Nehemiah made Hanani, his brother, and Hananiah, who was the ruler of the palace, rulers over the city. And he commanded them, saying, Let not the gates of Jerusalem be opened until the sun is hot, and let them be shut and barred at night. Set watchmen also upon the walls, every one taking his turn there.

EZRA TEACHES THE LAW TO THE PEOPLE.

Nehemiah viii. 445 B. C.



AND all the people gathered themselves together as one man, on the first day of the seventh month, and they asked Ezra, the priest, to bring the book of the law of Moses. Then Ezra brought the book, and read out of it to the men, the women, and children, from morning till noon. While Ezra read, he stood upon a pulpit of wood; and he opened the book in the sight of all the people (for he was above them all); and when he opened it they all stood up. And Ezra prayed to the Lord, and all the people answered, Amen, Amen. And they bowed their heads, and worshiped the Lord with their faces to the ground. And the priests and Levites went among the people to explain what was read to them.

And the priests and the Levites who taught the people, said to them, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. And the Levites also said to the people, Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared.

Then all the people went their way to eat, and drink, and send portions to the poor. And they were glad, because they had understood the words that were read to them out of the law.

And on the second day the people came to Ezra again, that they might learn more about the law. And they found written in the book, that the Lord commanded them to live in booths during the feast of tabernacles,

which was to be kept that same month. And the command was given in the book, for the people to go into the mountain, and bring olive branches, and pine branches, and myrtle branches, and palm branches, to make booths.



EZRA READING THE LAW.

So the people went and brought branches, and made themselves booth upon the roofs of their houses, and in their courts, and in the courts of the temple, and in the streets of the city. And all the people lived in booths; and there was very great gladness. For seven days

they kept the feast. And every day, from the first day to the last, Ezra read out of the book of the law of God.

And on the twenty-fourth day of the month the people came together again to hold a fast. And they put on sackcloth, and sprinkled themselves with earth. And they confessed their sins, and worshiped the Lord their God.

Then some of the Levites stood up and cried with a loud voice to the Lord, and prayed, saying, Thou, even Thou, art Lord alone. Thou didst lead thy people up out of the land of Egypt, and give them laws from Mount Sinai. Thou didst give bread from heaven, and didst bring water for them out of the rock. Thou didst lead them into the land which thou hadst promised to give them. But they were disobedient, and rebelled against thee, therefore thou didst deliver them into the hand of their enemies.

Nevertheless thou didst not utterly consume them, for thou art a gracious and a merciful God. Thou art just and hast done right, but we have done wickedly. Behold, we are servants this day, in the land which thou gavest to our fathers, and it yieldeth much increase unto the kings whom thou hast set over us, because of our sins. They also have rule over us, and over our cattle, and we are in great distress. And because of all this we make a sure covenant with Thee to serve Thee, and we sign it, and our princes, Levites, and priests sign it also.

Then Nehemiah, the governor, and some of the priests and Levites, and many of the chief men of the people, signed the writing which had been made. And the people solemnly promised before the Lord, that they would do all his commandments, that they would keep themselves apart from the heathen people of the land, and would not take any of their



THE ISRAELITES DELIVERED INTO THE HANDS OF THEIR ENEMIES.

women for wives. They promised also to keep the holy law of the Sabbath, to provide the things necessary for the worship of God at the temple, and to bring a tenth part of the produce of their fields to the priests and Levites.

After this, Nehemiah went back to the king of Persia, but after a time he received the king's permission to return to Jerusalem again. And when he came there, he found that the people had not kept the promises which



WORKING THE WINE PRESSES ON THE SABBATH.

they had made. They no longer brought a tenth part of their produce to the priests and Levites, so that the Levites had been compelled to go out into the fields to work, that they might get food for themselves. Then Nehemiah reproved the rulers, and said, Why is the house of God forsaken? And he gathered the priests and Levites together again, and set them in their places in the temple. And he caused the people to bring in again the tenth part of their produce to the priests and Levites.

And Nehemiah saw some of the people working their wine-presses on the Sabbath, and bringing in sheaves of grain, and loading their asses; they also brought wine, grapes, figs, and all kinds of burdens, into the city on the Sabbath day. And some men of Tyre, who lived in the city, brought in fish and other wares on that day, and sold them to the Jews in Jerusalem. Then Nehemiah reprov'd the rulers, saying, What evil thing is this that ye do, to profane the Sabbath day?



THE SABBATH BREAKERS WITH THE SHEAVES OF GRAIN.

Did not your fathers do so, and did not our God bring evil upon us, and upon this city, because they did such things?

And on the evening before the Sabbath, when it began to be dark, Nehemiah commanded that the gates of the city should be shut, and that they should not be opened again until after the Sabbath. And he set some of his own servants at the gates, to keep any one from bringing in burdens on the Sabbath day. When those men, who came to the city to sell fish and other things on the Sabbath, found that the gates were shut, they stayed outside of the city until the next morning. This they did for one or two Sabbaths.



THE PEOPLE BUYING ON THE SABBATH.

Then Nehemiah said to them, Why lodge ye about the wall? If ye do so again, I will lay hands on you. So they went away, and from that time they came no more on the Sabbath.

And Nehemiah saw that some of the Jews had married heathen wives, and that their children spoke, one half of them in the heathen language, and the other half in the Jews' language; and these Jews wanted others to do as they had done. Nehemiah made them promise that they would do so no more; and he said to them, Did not Solomon sin in this manner? Among many nations there was no king like him, yet heathen women caused him to sin. Shall we then hearken unto you to do this evil, and sin against God by marrying heathen wives?



THE PROPHECIES OF MALACHI.

Malachi i-iv. 397 B. C.

SOON after Nehemiah had returned the second time from Persia, the prophet Malachi delivered his prophecies to the Jewish people.

He showed them how God was the loving father and ruler of His people, that He was the supreme God and Father of all, and that He was their right-

eous and final Judge.

He told the people that they must not rob God by refusing to pay their tithes into the storehouse of the Lord. He said, The Lord would open the windows of heaven and pour out a blessing upon them, so there should not be room enough to contain it, if they would pay to the Lord what was His due.

He told them that the messenger of the Lord, who was Christ, would



A REFINER AND PURIFIER OF SILVER.

come, in due time, and that He would sit as a refiner and purifier of silver, and would purify His people as gold and silver. He told them that God would send the prophet Elijah—that is, one like Elijah—before the Messiah should come. This prophet, he said, would turn the hearts of the fathers to the children, and the hearts of the children to the fathers. This prophet was John the Baptist, who, nearly four hundred years afterwards,

came to point out Jesus Christ as the Lamb of God, that taketh away the sin of the world.

FOR OLDER BOYS AND GIRLS.

AS we now come to the close of the story of the Old Testament, we see very clearly the great truth of God in history. We see how His divine hand was leading and guiding His chosen people, all the time of their wandering and captivity, and how His overruling Providence was bringing good out of evil.

We have learned that although He is a God of justice, He is a God of love, always forgiving the penitent soul, and bestowing upon it the marks of His favor.

We are therefore led to call with David, the Royal Psalmist, upon



PRAISE HIM ALL YE CEDARS.

everything to praise the Lord. We can join with him in singing, Praise Him all ye cedars. Let everything that hath breath praise the Lord.

But more especially we are to praise Him, that we are now about to read the story of the New Testament. A higher dispensation of God's truth and love and mercy is there given us in the Life and Death of Our Divine Lord and Savior Jesus Christ than in the Old Testament.

All the types and shadows and prophecies are fulfilled in Him. He is the One full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. The ark is forever gone, the Temple has forever disappeared, the sacrifices of smoking bird and beast are forever ended, because of His complete atonement and finished work.

Thanks be unto God for His unspeakable gift.

We can lift up our hearts and voices in praise to God, even as David and the sweet singers of Israel whom he led in worship, could not lift up their hearts and voices in those days of old. For the King of kings, great David's greater Son, has come among men, and we have beheld His glory, the glory as of the only Begotten of the Father, full of grace and truth.



LET EVERYTHING THAT HATH BREATH PRAISE THE LORD.





THE BIBLE STORY FOR YOUNG PEOPLE





THE BIRTH OF JOHN THE BAPTIST.

Luke i.

ND now the long expected time had come for the appearing of Christ. And in the days when Herod was king of Judea, there lived a priest named Zacharias. And he had a wife whose name was Elizabeth. They were both righteous before God, and obeyed all His commandments. But they were both old, and had never had any children.

One day, it was Zacharias' turn to burn incense upon the golden altar that was in the temple of the Lord, and the people were in the court of the temple, praying to God. While Zacharias was burning incense, an angel of the Lord appeared to him, standing on the right side of the altar of incense.

When Zacharias saw the angel, he was troubled and afraid. But the angel said to him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth shall have a son, and thou shalt call his name John. He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit from his birth. Many of the children of Israel shall he turn to the Lord their God; and he shall go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

And Zacharias said to the angel, Whereby shall I know this? The angel answered, I am Gabriel, who stand in the presence of God, and am sent to tell thee these glad tidings. And behold, thou shalt be dumb, and unable to speak, until the day when these things shall be done, because thou believest not my words.

And the people, who were waiting for Zacharias to come out of the temple, wondered why he stayed there so long. And when he came out, he could not speak to them; and they saw that he had seen a vision in the temple, for he made signs to them that it was so. And as soon as the time that he had to serve at the temple was ended, he went to his own house.

Six months afterward, the angel Gabriel was sent from God, to the city of Nazareth, in Galilee, to a young woman named Mary, a descendant of King David. Her husband's name was Joseph, and he was by trade a carpenter. And the angel came to Mary, and said to her, Hail, thou that art highly favored; blessed art thou among women.



THE ANGEL APPEARING TO ZACHARIAS.

When Mary saw the angel, she was troubled, and wondered why he had spoken these words to her. But he said to her, Fear not, Mary, for thou hast found favor with God. And behold, thou shalt have a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. He shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Thy cousin Elizabeth also, is going to have a son, for God has promised it.

And Mary said to the angel, Behold I am the handmaid of the Lord; be it unto me according to thy word. And the angel left her. After this, Mary went in haste to a city in the land of Judah, and came to the house of Zacharias and Elizabeth. And she and her cousin Elizabeth rejoiced together, because of the good news that the angel Gabriel had told them. Mary stayed with Elizabeth about three months, and then returned to her own home.

And God gave a son to Zacharias and Elizabeth, as He had promised them. And on the eighth day after the birth of the child, their neighbors and relations came together, to give it a name. And they called him Zacharias, after the name of his father.

But his mother said, Not so: he shall be called John. They said to her, There is no one of thy kindred called by this name. And they made signs to his father, asking what name should be given him. Zacharias asked for a writing table, and wrote, saying, His name is John. And they all wondered.

And as soon as Zacharias had written these words, his speech came to him again, and he spoke and praised God. And all the things that were done, became known to all the people round about; and those that heard of them, said, What manner of child shall this be?

And Zacharias was filled with the Holy Spirit, and prophesied of the coming Savior, who was going to redeem His people from their sins. And the Lord was with the child, and he grew, and became strong in spirit, and he lived in the wilderness, until he came forth as John the Baptist, to preach to the people.



ZACHARIAS WRITING.



THE BIRTH OF CHRIST. AN ANGEL TELLS THE SHEPHERDS THAT CHRIST IS BORN.

Luke ii.

IN those days, Augustus Cesar, the emperor of Rome, made a decree that all the Jews should be enrolled, (the Jews, at that time, being under the rule of the Romans). Therefore every one went to his own country, where his fathers had lived, so that his name might be written down there by the Roman officers. And Joseph, with Mary his wife, went out of the city of Nazareth in Galilee, where they lived, to Bethlehem, the city of David, because they were descendants of King David. When they came to Bethlehem, they were obliged to lodge in a stable, for there was no room for them in the inn.

And while they were there, God gave to Mary the son which the angel Gabriel had promised her. And she wrapped him in swaddling clothes, and laid him in a manger.

And there were shepherds in the field, keeping watch over their flocks by night. And the angel of the Lord came down to them, and the glory of the Lord shone round about them, and they were very much afraid.

But the angel said to them, Fear not, for I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior, who is Christ the Lord. And this shall be a sign to you; Ye shall find the babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And when the angels had gone away from them up to heaven, the shepherds said one to another, Let us go now to Bethlehem, and see this thing that has come to pass, which the Lord hath made known to us.

And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen the child, they went out and made known in the city what the angel had told them about the babe.

And all those who heard of it, wondered at these things. And the shepherds went back to their flocks again, praising God for all the things which they had heard and seen.

On the eighth day after the birth of the child, his parents had him cir-



BETHLEHEM.



MARY, THE MOTHER OF CHRIST.



THE WORSHIP OF THE THREE WISE MEN.

cumcised, and they called His name JESUS, as the angel had told them. After this, they took Him to the temple at Jerusalem, to present Him to the Lord, and to offer up a sacrifice of two turtle doves, or two young pigeons.

Now there was a man in Jerusalem, whose name was Simeon. He was a just man, and loved and obeyed God. And he was waiting for the coming of Jesus, for it had been made known to him by the Holy Spirit, that he should not die before he had seen the Lord's Christ. And Simeon was told by the Spirit to go into the temple; and when Joseph and Mary brought in the child Jesus, Simeon took Him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people.

And there was a woman, named Anna, a prophetess, who was a widow, eighty-four years old. She lived near by the temple, so that she might worship God there, day and night. And coming into the temple while the child Jesus was there, she also gave great thanks because she had seen Him. Then she went out, and spoke of Him to all those who were looking for His coming.

THE SLAUGHTER OF THE INNOCENTS. THE CHILDHOOD OF JESUS.

Matt. ii; Luke ii.



THE STAR.

OW when Jesus was born in Bethlehem of Judea, in the day of Herod the king, behold, there came wise men from the east, to Jerusalem, saying, Where is He that is born king of the Jews, for we have seen His star in the east, and are come to worship Him. When Herod, the king, heard that the wise men were asking where Jesus was to be found, and that they called Him King of the Jews, he was troubled, and all Jerusalem with him.

Therefore he called together all the chief priests and scribes of the people, and asked them where Christ should be born. They answered, In Bethlehem of Judea, for so it had been foretold by the prophet.

Then Herod sent for the wise men, and asked them at what time the star appeared. And he sent them to Bethlehem, saying, Go and search diligently for the young child, and when you have found Him, bring me word, that I may come and worship Him also.



THE PRESENTATION OF CHRIST IN THE TEMPLE.

After they had heard what the king said, they departed and went on their way toward Bethlehem. And as they were going, the star which they had seen in the east, appeared to them again, and went before them until it came and stood over the place where the young child was. When the wise men saw the star, they rejoiced with great joy.

And when they were come into the house over which the star stood, they saw the young child with Mary His mother, and they bowed down and worshiped Him. And when they had opened their treasures, they gave Him gifts of gold, and frankincense and myrrh.

And being warned of God in a dream that they should not return to Herod, they went back to their own country by another way.

After the wise men had gone away, an angel of the Lord appeared to Joseph, and said to him, Arise, and take the young child and His mother, and flee into Egypt, for Herod will seek the young child to destroy Him. Then Joseph arose in the night, and took Jesus and His mother, and went into Egypt.

When Herod saw that he had been deceived by the wise men, he was very angry, and he sent out his soldiers, and slew all the children in Bethlehem, that were two years old or younger.

But when Herod was dead, the angel appeared to Joseph again, and said, Arise, and take the young child and His mother, and go into the land of Israel, for they are dead who sought the young child's life. So Joseph brought Jesus and His mother back into the land of Israel again, and they came and lived in the city of Nazareth, for the prophets had foretold that Jesus should be called a Nazarene.



THE EMPEROR TIBERIUS CAESAR.

JESUS IN THE TEMPLE WITH THE DOCTORS OR TEACHERS.

Luke ii.



AND the parents of Jesus went to Jerusalem every year to attend the feast of the passover; and when Jesus was twelve years old, he went with them. After the feast was over, Joseph and Mary started to return home in company with many of their friends and relations, but Jesus stayed behind in Jerusalem, and his parents knew it not. When they stopped at night, they looked for Jesus among the

company, for they supposed He was there, but they could not find Him. Then they went back to Jerusalem to look for Him, and on the third day they found Him at the temple talking with the doctors, both hearing them and asking them questions. And all who heard Him were astonished at His wisdom and answers.

When His parents saw Him, His mother said to Him, Son, why hast thou thus dealt with us? Thy father and I have sought thee sorrowing. Jesus answered, How is it that ye sought me? Do you not know that I must be about my father's business? But His parents did not understand His meaning. And Jesus went back with His parents to Nazareth, and was obedient to them. And He grew in stature and wisdom, and was in favor with God and man.

THE BAPTISM AND TEMPTATION OF JESUS.

Matt. iii-iv; Mark i; Luke iii-iv; John i.



AND in those days John the Baptist came into the country near Jordan, preaching the baptism of repentance, and saying, Repent ye, for the kingdom of heaven is at hand. And John was clothed with camel's hair, and he wore a leather girdle about his waist; and his food was locusts and wild honey. And a great multitude of people came to hear him, and many were baptized by him in the river Jordan, confessing their sins. Many of the Pharisees and Sadducees also came to him, and when he saw them, he said to them, Who hath warned you to flee from the wrath to come? Bring forth, therefore fruits meet for repentance.

And John spoke to the people about him, and said, I, indeed, baptize you with water, but He that cometh after me is greater than I; He shall baptize you with the Holy Ghost and with fire. Then Jesus came from Nazareth to Jordan that he might be baptized by John. But John did not wish to baptize Him, and said, I have need to be baptized by thee, and comest thou to me? Jesus answered, Suffer it to be so now, for thus it is right for us to fulfill all righteousness. Then John baptized him. And Jesus, after being baptized, came up out of the water and prayed. And the heavens were opened above Him, and the Spirit of God descended in the shape of a dove and lighted upon Him. And there came a voice from heaven, saying, This is my beloved Son in whom I am well pleased. And at this time Jesus was about thirty years of age.



NAZARETH.



"Son, why hast thou thus dealt with us?"

Then was Jesus led by the Spirit into the wilderness to be tempted by the devil. And He stayed in the wilderness forty days and forty nights without eating anything; but he fasted, and prayed to God. Afterward He became hungry.

And Satan came to Him and said, If thou art the Son of God, command that these stones be made bread. Jesus answered, Man shall not live by bread alone, but by every word of God. Then Satan brought Jesus to Jerusalem, and placed Him on a pinnacle of the temple, and said to Him, If thou be the Son of God, cast thyself down, for it is written, He shall give His angels charge over thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. But Jesus said, It is also written, Thou shalt not tempt the Lord thy God.

Then Satan took Jesus up on to a high mountain, and showed Him all the kingdoms of the world, and the glory of them. And he said to Him, All these things will I give thee, if thou wilt fall down and worship me. Jesus answered, Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then Satan left Him, and behold, angels came and ministered unto Him.

CHRIST TURNS WATER INTO WINE. CHRIST AND NICODEMUS.

John i-iii.



AND after this, Jesus went back to the river Jordan, where John was baptizing. When John saw Him, he said, Behold, the Lamb of God. And two of John's disciples, hearing what he said, followed Jesus. Jesus saw them following Him, and said to them, What seek ye?

They answered, Master, where dwellest thou?

Jesus said, Come and see.

Then they went with Him to the place where he dwelt. One of these men, whose name was Andrew, brought his brother Simon Peter, also.

On the next day, as Jesus was going into Galilee, He saw a man named Philip, and He said to him, Follow Me. Then Philip went and brought Nathaniel to Jesus. So Andrew, Peter, Philip and Nathaniel followed Jesus, and became His disciples.

And there was a marriage in Cana, a city of Galilee. The mother of Jesus was there, and both Jesus and his disciples were invited to the marriage. And when they were out of wine, the mother of Jesus said to Him, They have no wine.

And she said to the servants, Whatsoever He saith unto you, do it.

Now there were standing there six stone waterpots, which were used to hold water. Jesus said to the servants, Fill the water-pots with water. And they filled them up to the brim. Jesus said to them, Draw out now, and bear to the ruler of the feast. And they did so.

When the ruler of the feast had tasted the water that was made wine, he called the bridegroom, and said to him, Every man at the beginning doth set forth good wine, and after men have well drunk, then that, which is worse; but thou hast kept the good wine until now.

This was the first miracle that Jesus did to show forth His glory, and His disciples believed on Him.

Now the feast of the passover was at hand, and Jesus went up to Jerusalem. And when He came to the temple He found those who sold oxen and sheep and doves, and the changers of money, carrying on their business in the outer courts. And when He had made a scourge of small cords, He drove them all out, and the sheep, and the oxen. He also poured out the changers' money, and overthrew their tables. And He said to them that sold doves, Take these things hence; make not My Father's house a house of merchandise. And while He was at the feast, many believed in His name when they saw the miracles which He did.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. He came to Jesus by night, and said to Him, Master, we know that thou art a teacher sent from God, for no man can do these miracles that thou doest, unless God be with him. Jesus said unto him, Verily I say unto thee, except a man be born again, he cannot see the kingdom of God. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only Son, that whosoever believeth in Him should not perish, but have everlasting life.

THE DEATH OF JOHN THE BAPTIST.

Matt. xiv; Mark vi.



At that time, Herod, the son of the Herod who slew the little children of Bethlehem, heard of the fame of Jesus. And he said to his servants, This is John the Baptist; he is risen from the dead, and so mighty works do show themselves forth in him. Now Herod had married Herodias, the wife of his brother Philip, while Philip was yet alive. And John the Baptist said to Herod, It is not lawful for thee to have her. This made Herodias angry, and she wanted John to be put to death. But Herod was afraid to do this, because he



ST. LUKE PAINTING THE VIRGIN.

feared the people; yet, that he might please Herodias, he put John in prison.

And when Herod's birthday came, he made a great feast for his lords, high captains, and chief men of Galilee. And Salome, the daughter of Herodias, came in and danced before them. Herod was so much pleased with her dancing that he promised, with an oath, to give her whatever she would ask, even to the half of his kingdom.

Then the girl went out and said to her mother, What shall I ask? Herodias answered, The head of John the Baptist. The girl came back in haste to the king, and said, Give me John the Baptist's head in a charger, (or large dish).

Then the king was sorry, yet for the sake of his oath, and because those who sat at the feast with him had heard the oath, he did as she asked him. And he sent, and had John beheaded in prison. And the head of John was brought in a charger, and given to the young woman, and she carried it to her mother. And John's disciples came and took up the body and buried it, and went and told Jesus.







MADONNA AND CHILD.

JESUS AND THE WOMAN OF SAMARIA.

John vi.

HEN Jesus and His disciples left Judea and went again into Galilee. It is said in the sacred word, thus He must needs go through Samaria. This province of Samaria lay between Judea and Galilee, so that Jesus must go through it if He took the straight road from one part of the country to the other. But this way was not the one the Jews in general took. They went by a road round about, because the Samaritans were not friendly to them. But Jesus must needs go through Samaria because He was to meet, on His journey, a woman to whom He was to preach the word of life. On their way Jesus and His disciples came to Sychar, a city of Samaria. Now Jacob's well was near that city, and Jesus, being wearied with His journey, sat down by the well, while His disciples went into the city to buy food. As He was sitting there alone, a woman of the city came to the well to draw water. Jesus talked with her about the Water of Life, and told her of many things, in which she had done wrong. And the woman said to Him, Sir, I perceive that thou art a prophet. Then Jesus spoke to her about the worship of God, and said to her, God is a spirit, and they that worship Him must worship Him in spirit and truth. The woman said to Him, I know that Messiah cometh, who is called Christ. When He comes He will tell us all things. Jesus said to her, I that speak to thee, am He.

Then the woman left her water-pot and hastened back to the city, and said to the people, Come, see a man who told me all things that ever I did. Is not this the Christ? Then the people went out and came to Jesus. And many of the Samaritans of that city believed on Him because of what the woman had told them. And the people begged Him to come and stay with them. So Jesus went into the city and stayed with them two days. And many more believed on Him because of His own word. And He went about teaching and preaching the gospel, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.



JESUS HEALS THE NOBLEMAN'S SON.

John iv.

ENTERING again into Cana of Galilee, where He had made the water wine, Jesus was met by a nobleman of the city of Capernaum. And the nobleman begged Jesus to heal his son, who was at the point of death. And he said to Jesus, Sir, come down before my child dies. Jesus said to him, Go thy way, thy son liveth. And the man believed the words of Jesus, and went back home. And as he was going, his servants met him, and told him that his son was alive. Then he asked them at what hour he began to mend. They said, Yesterday at the seventh hour, the fever left him. Then the father knew that it was at the same time when Jesus had said to him, Thy son liveth. And he himself believed, and his whole family.

After this Jesus came to Nazareth where He had been brought up. And, as He always did, He went into the synagogue on the Sabbath day, and stood up to read. And there was handed to Him the book of the prophet Isaiah, and when He had opened the book He found the place where it was written, The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, and to set at liberty those that are bruised. And He closed the book and sat down; and the eyes of all that were in the synagogue were fixed upon Him. Then He said to them, This day is this scripture fulfilled in your ears. He meant by this that He was the Savior of whom Isaiah had prophesied. But when the people in the synagogue heard what He said, they were filled with anger. And they rose up, and led Him to the edge of the hill on which the city was built, that they might cast Him down headlong. But He passed through the midst of them and went His way.



PETER, ANDREW, JAMES AND JOHN ARE CALLED.
 JESUS CASTS OUT AN EVIL SPIRIT. JESUS
 CURES THE MOTHER OF PETER'S WIFE.
 JESUS HEALS THE LEPER.

Matt. iv-viii; Mark i; Luke iv.



AND Jesus went to Capernaum, a city which stood on the shores of the sea of Galilee. And as He stood by the sea, the people crowded upon Him to hear Him. And He saw two boats standing close to the shore, but the fishermen had gone out of them and were mending their nets. Then Jesus went into one of the boats, which was Simon Peter's, and asked him to push out a little way from the land. And He sat down and taught

the people out of the boat. And when He had done talking to them, He said to Peter and to Andrew, his brother, Launch out into the deep, and let down your nets. And Peter said to Him, Master, we have toiled all night, and have taken nothing; yet at thy word I will let down the net. When they had done this they enclosed a great multitude of fishes, and their net broke.

Then they beckoned to their partners who were in the other boat, that they should come and help them. And they came and filled both the boats, so that they began to sink. When Peter saw it, he



JESUS TEACHING OUT OF THE BOAT.



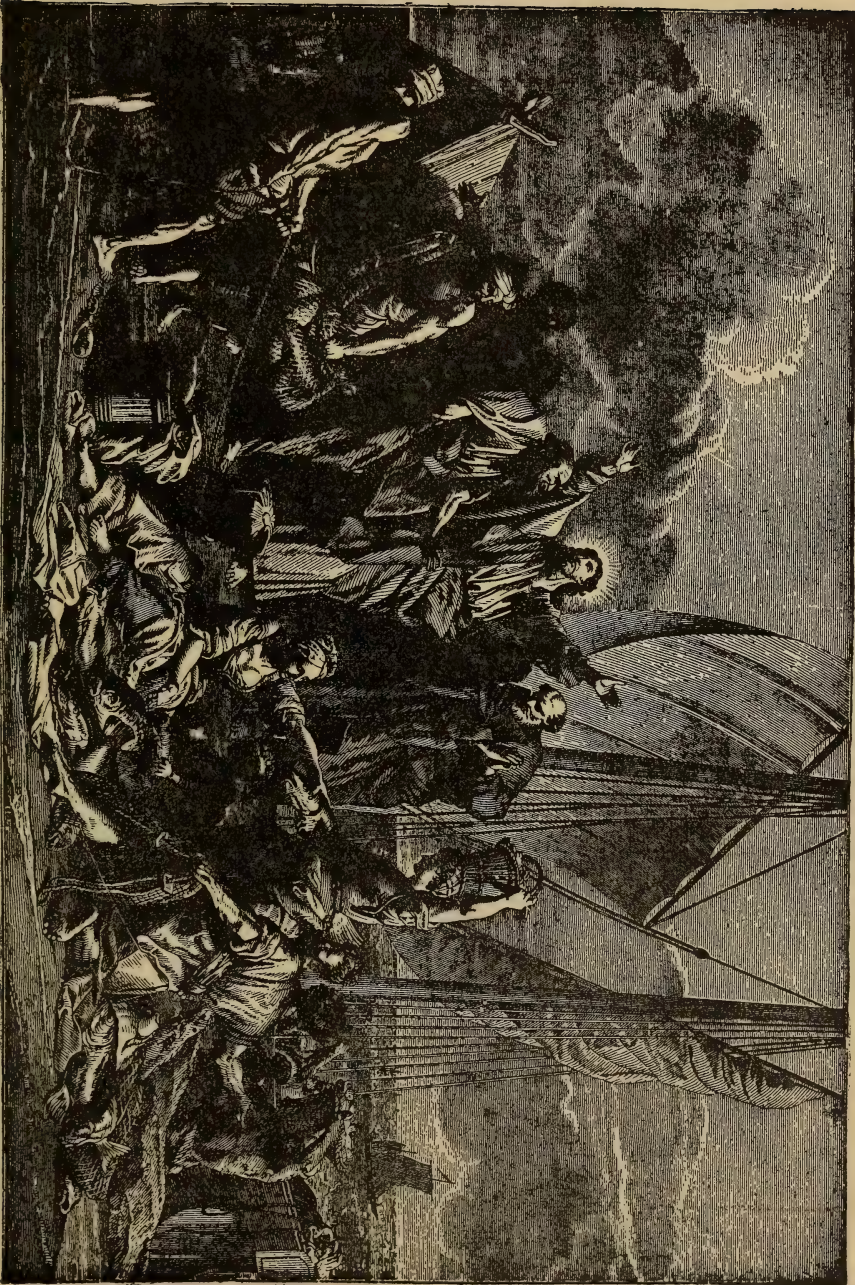
fell down before Jesus, and said, Depart from me, for I am a sinful man, O Lord. For he was astonished at the great number of fishes which they had taken, and so also were James and John, his partners. And Jesus said to them, Follow me, and I will make you fishers of men. And when they had brought their boats to land, they left all and followed Him.

And on the Sabbath day Jesus went into the synagogue at Capernaum, and taught. And in the synagogue was a man who had an evil spirit. And he cried out, saying, Let us alone: what



MARY, AND THE INFANTS JESUS AND JOHN.

THE MIRACULOUS DRAUGHT OF FISHES.



have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God.



Jesus said to him, Hold thy peace and come out of him. And when the evil spirit had thrown the man down, he cried with a loud voice, and came out of him.

And all that saw it were astonished, and said among themselves, What thing is this? For he commands the evil spirits, and they obey him.

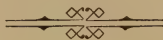
After this they came out of the synagogue, and went into the house of Peter and Andrew, and James and John went with them also. And Peter's wife's mother lay sick of a fever, and they told Jesus of it. And He came to her and took her by the hand; and immediately the fever left her, and she arose and waited on them.

And when the sun was setting, the people of the city brought to Jesus all who were sick, and who had evil spirits. And He healed the sick and cast out many evil spirits.

And in the morning, rising up a great while before it was day, Jesus went out to a quiet, lonely place, and there prayed. Then Peter and the other disciples followed Him, and when they had found Him, they said, All men seek for thee. For the people had come again to Peter's house to seek for Jesus. Jesus answered, I must preach the kingdom of God in other cities also. And He went through all Galilee, preaching in the synagogues.

And there came a leper to Him, who kneeled down before Him, and said, Lord, if thou wilt, thou canst make me clean. Then Jesus, moved with pity, put forth His hand and touched him, saying, I will: be thou clean.

And immediately the leprosy went from him. And Jesus said to him, See thou say nothing to any man, but go and show thyself to the priest, and offer for thy cleansing those things which Moses commanded. But when the man went away, he made known wherever he went, what Jesus had done for him.





THE WOMAN WITH THE ALABASTER BOX.

JESUS HEALS THE MAN SICK OF THE Palsy. JESUS CALLS MATTHEW.

Matt. ix; Mark ii; Luke v.



AFTER some days, Jesus went again to Capernaum, and it was told throughout the city that He had come. And many of the people came together at the house where Jesus was, and He preached the word unto them. And many of the Pharisees and doctors of the law were sitting among the people in the house. And some men carried upon a cot, or mattress, a man who was sick of the palsy, and they tried to bring him into the house to Jesus.

But when they could not get in on account of the multitude, they went upon the flat roof of the house, and made an opening in it, and let the sick man down before Jesus. When Jesus saw their faith, He said to the man sick of the palsy, Son, thy sins are forgiven thee. But some of the scribes and Pharisees said to themselves, Who can forgive sins but God only? But Jesus knew their thoughts, and He said to them, Why reason these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins are forgiven thee, or to say, Arise, take up thy bed and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (He said to the sick man), Arise, take up thy bed, and go to thine house. And immediately the man rose up before them, and took up his bed, and went to his own house praising God. And all those who saw it were astonished, and they glorified God, and said, We have seen strange things to-day.

And as Jesus passed by the place where the taxes were paid, he saw a man, named Matthew, sitting there. And Jesus said to him, Follow me. And Matthew immediately rose up, and left all, and followed Him.



THE CALL OF MATTHEW.

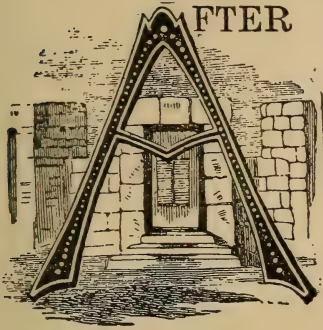


CHRIST HEALING THE PARALYTIC



JESUS HEALS THE IMPOTENT MAN. CHRIST'S TEACHING REGARDING THE SABBATH. THE APOSTLE'S CREED.

Matt. xii; Mark ii; Luke vi; John v.



After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now, there was at Jerusalem, by the sheep gate, a pool called the pool of Bethesda, having five porches. In these porches lay a great many sick and lame and blind persons, waiting for the moving of the water. For when the water was stirred up, as it was at certain times, in a wonderful way, any one who was the first to step in was healed of whatever disease he had.

And a man who had been sick thirty-eight years, was lying near the pool. When Jesus saw him, He said to him, Wilt thou be made whole? The sick man answered, Sir, I have no man, when the water is troubled, to put me in the pool; but while I am coming, another steppeth down before me. Jesus said to him, Rise, take up thy bed, and walk. And immediately the man was healed of his disease, and took up his bed and walked. And that day was the Sabbath. The Jews therefore said to the man, It is the Sabbath day; it is not lawful for thee to carry thy bed (or mattress). The man answered, He that made me whole said to me, Take up thy bed and walk. Therefore the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath day.



THE WITHERED HAND HELD OUT.

And Jesus told them that His Father in Heaven did great works, and He, the Son, did great works also.

Then the Jews tried harder to kill Him, because He made Himself equal with God.

And Jesus went through the corn fields (or wheat fields) on the Sabbath day, and His disciples, being hungry, picked some of the ears, and ate the grains, after rubbing them out in their hands. And some of the Pharisees said to them, Why do you do that which is not lawful on the Sabbath days? Jesus told them that the Sabbath was made for man, and

not man for the Sabbath, and that He was the Lord of the Sabbath. After that on another Sabbath day, He went into the synagogue and taught. And there was a man there, whose right hand was withered. And the scribes and Pharisees watched Jesus, to see if He would heal on the Sabbath day, that they might accuse Him. And so they asked Him, Is it lawful to heal on the Sabbath day? Then He said to the man who had the withered hand, Rise up and stand forth in the midst. And the man did so.

Then He said to them, Is it lawful to do good on the Sabbath days or to do evil? to save life or to destroy it? But they did not answer.

He said further to them, If some one of you should have a sheep, and if it should fall into a pit on the Sabbath day, would you not take hold of it and lift it out?

They did not say anything, but they saw at once that it would be right to lift the poor sheep out of the pit, and that they would do so if the sheep were theirs.

Then Jesus said to them, How much better is a man than a sheep? Therefore it is lawful to do good on the Sabbath days. Then He looked around upon all of them, and they watched Him to see what He would do.

Then He said to the man, Stretch forth thy hand. And he stretched it forth, and lo, it was made well, just like the other.

And the Scribes and Pharisees when they saw this great miracle, instead of rejoicing with the man, and praising Jesus for what He had done, were filled with madness. The spirit of evil took hold of them, and they went out together, and held a meeting to see how they might kill Jesus. But He went away with His disciples, and came to the sea of Galilee. And a great multitude of people from all parts of the country came to Him, and He healed many of their diseases.

He loved to be thus among the people, making this one to leap for joy, who had been lame, and throw away his crutches, and that one who had been wasting away with consumption to have the rosy glow of health. He loved to stretch out the hand, and with His touch make the little child, carried in its mother's arms, and fretting and crying for pain, laugh with happy glee, as every ache was driven off.

But He felt the need of going away at times from them all, and of being alone with His Father.

And He went up into a mountain to pray, and continued all night in prayer to God. When it was morning, He called His disciples to Him, and He chose twelve whom He called apostles. These were Simon (whom He also named Peter), and Andrew his brother, James and John



THE ADORATIO



THE ANGELS.

his brother, Philip and Bartholomew, Matthew and Thomas, James, the son of Alphaeus, and Thaddeus, Simon called Zelotes, and Judas Iscariot.

THE SERMON ON THE MOUNT.

Matt. v-vii.



AND Jesus, seeing the multitudes, went up on to a mountain. And when He had sat down, His disciples came to Him, and He taught them, saying,

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they who hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.

He told His disciples that they were the salt of the earth, and they must not lose their good qualities. They were the light of the world, and they must not hide their light. He said that He had come not to destroy what the law and the prophets had taught, but to fulfill their teachings. He instructed the disciples that they must be a great deal better than the scribes and Pharisees, who appeared good in their lives, but were bad in their hearts. He told them that they must not be angry without cause, and must be of a forgiving disposition. They must not give back evil for evil, but good for evil. They must pray for their enemies, and do good to them.

He taught them that they must give alms to the poor, but must not make any great ado about it. He told them that they must not be covetous in laying up treasures upon earth, but must use money in doing good, so that they could have treasure in heaven. He told them that no man could serve two masters at the same time, for he must obey one and disobey the other. So Jesus said, We cannot serve God and Mammon,—the god of this world, or of unrighteousness,—at the same time.

He taught them that they were not to have anxious thoughts about food or clothing, but to trust in God who adorned the lilies and fed the birds. He told them that they must pray earnestly, and God would give them all the good things that they needed. He told them that the way to heaven was a narrow way, so men must do right in the sight of God to enter it, and the way to destruction was a broad way, because so many, who were doing wrong, walked in it.

He told them that any one who heard these things which He had taught them, and did them, would be like a wise man, who built his house upon a rock, and when the rain descended, and the floods came and the winds blew, it did not fall, for it was founded upon a rock. But the man who heard these things and did not do them, would be like a foolish man, who built his house upon the sand. And when the rain descended, and the floods came, and the winds blew, the house fell, and great was its fall.

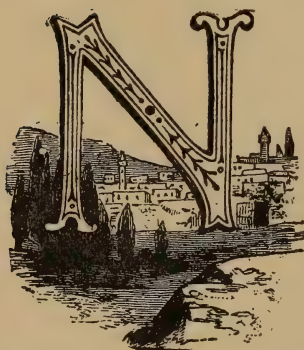


A HOUSE BUILT ON A ROCK.

And the people were astonished at what Jesus said, for He spoke as one who had come with authority from Heaven.

THE CENTURION'S SERVANT HEALED; THE WIDOW'S SON RESTORED TO LIFE; JESUS INVITED TO THE PHARISEE'S HOUSE.

Matt. viii; Luke vii.



OW Jesus came again to Capernaum. And while He was there, a certain centurion, an officer in the Roman army, whose beloved servant was lying at the point of death, sent some of the elders of the Jews to Jesus, begging Him to come and heal his servant. And the elders told Jesus that the centurion, although a Roman, was a good man. And they said, He loveth our nation, and has built us a synagogue.

Then Jesus went with them. And when He was not far from the centurion's house, the centurion sent some friends to meet Jesus, and to say to Him, Lord, I am not worthy that thou shouldst come under my roof, neither did I think that I was worthy to

come unto thee; but speak the word only, and my servant shall be healed.



THE ELDERS BESEECHING JESUS.

For I have soldiers under me, and I say to one of them, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it. When Jesus heard what the centurion had said, He was astonished, and said to the people who were with Him, I have not found so great faith, no, not in Israel. And when the friends who met Jesus went back to the centurion's house, they found his servant healed.

On the next day, Jesus went to a city called Nain, and many of His disciples went with Him. And when He came near to the gate of the city, he met some people carrying a young man, who had died, to his grave. And he was the only son of his mother, and she was a widow. And when Jesus saw her, He took pity on her, and said, Weep not. And He came and touched the bier; and those who carried it stood still. And Jesus said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And Jesus gave him to his mother. And fear came upon all who saw it; and they glorified God, saying, A great prophet is risen up among us.

And one of the Pharisees asked Jesus to come and eat with him. And Jesus went to the Pharisee's house, and sat down to eat. And a woman of the city, who had been a sinner, hearing that Jesus was at the Pharisee's house, came there, bringing an alabaster box of ointment. And she stood at Jesus' feet, weeping, and began to wash them with tears, and did wipe them with the hairs of her head; and she kissed His feet, and anointed them with the ointment.



Now when the Pharisee, who had asked Jesus, saw it, he said to himself, This man, if he were a prophet, would have known who and what kind of woman this is, that touches him, for she is a sinner.

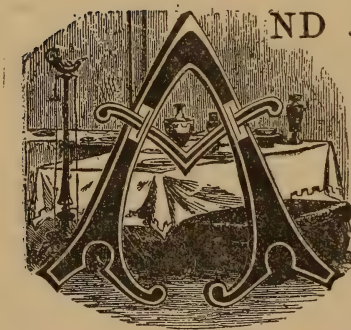
Then Jesus said to him, Simon, I have somewhat to say unto thee. He answered, Master, say on. Jesus said, There was a certain creditor who had two debtors; the one owed him five hundred pence, and the other fifty. And when they had nothing to pay, he freely forgave them both. Tell me, therefore, which of them will love him most?

Simon answered, I suppose that one to whom he forgave most. Jesus said, Thou hast rightly judged.

And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, and thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss, but this woman, since I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Therefore, I say to thee, her sins, which are many, are forgiven; for she loved much. But to whom little is forgiven, the same loveth little. And Jesus said to the woman, Thy faith hath saved thee, go in peace.

THE PARABLE OF THE FOOLISH RICH MAN. THE
PARABLE OF THE SOWER. THE PARABLE OF
THE WHEAT AND TARES. THE PARABLE OF
THE MUSTARD SEED. THE HIDDEN TREAS-
URE. THE PARABLE OF THE MERCHANT AND
THE PEARL. THE PARABLE OF THE DRAG-NET.

Matt. xiii; Mark iv; Luke viii, xii.



AND Jesus said to the people, Take heed and beware of covetousness. And He taught them in a parable about covetousness. He said, The ground of a certain rich man brought forth plentifully. And he thought, What shall I do, because I have no room where to put my fruits? And he said, I will do this; I will pull down my barns, and build greater, and there will I put all my fruits and my goods. And I will say to my soul, Soul, thou hast a plenty of riches laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee, then whose shall those things be, which thou hast laid up. So is he, Jesus said, that lays up treasure for himself, and is not rich toward God.

And Jesus said to His disciples, Take no anxious thought, what you shall eat, or what you shall wear. Look at the ravens! They neither sow nor reap, nor gather into barns, yet God feedeth them. Are you not better than the fowls?

Consider the lilies how they grow; they do not toil, they do not spin;



CHRIST AND THE FOURTH COMMANDMENT.

yet Solomon, in all his glory, was not arrayed like one of these.

If God then so clothe the grass, which is to-day in the field, and to-morrow is burned, how much more will He clothe you, O you of little faith? Seek first the kingdom of God, and food and clothing shall be given to you.

And Jesus began to teach by the seaside. And as a great number of people came to hear Him, He went into a boat and sat down, and the people stood on the shore. And He spoke many things to them in parables: Behold, a sower went forth to sow; and as he sowed, some of the seed fell by the way-side, and the birds of the air came and ate it. Some fell on stony ground, where it had not much earth; and as soon as it had sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. But some of the seed fell on good ground, and brought forth fruit, some a hundred-fold, some sixty, some thirty-fold.

When Jesus was alone, His disciples came to Him, and asked Him what the parable meant. Jesus told them that the seed meant the word of God which He preached. The seed which fell upon the hard and beaten pathway, represented those persons on whom His words had no effect, but who go on their way as if they had not heard. The seed which fell on stony ground meant those persons, who, when they have heard the word, receive it with joy, and for awhile believe; but they have no root, and in time of trouble and temptation, fall away. That which fell among thorns, were those persons, who, when they had heard the word, went away and soon forgot it, because they allowed their hearts to be filled with the cares and pleasures of this life. But that which fell on good ground, Jesus said, are they, who, in honest and good hearts, having heard the word, keep it, and bring forth fruit with patience.

And Jesus spoke another parable to them, saying, The kingdom of heaven is like a man who sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the wheat had grown up, then the tares appeared also.

So the servants of the householder came to him and said, Sir, didst thou not sow good seed in thy field? From whence then has it tares? The owner answered, An enemy has done this. The servants said to him, Shall we go and gather up the tares? He said, No, lest while you gather up the tares, you root up the wheat, also, with them.

Let both grow together until the harvest, then I will say to the reapers, Gather together the tares, and bind them in bundles to burn them, but gather the wheat into the barn.

Another parable Jesus spoke to them, saying, The kingdom of heaven

is like a grain of mustard seed, which indeed is the least of all seeds. But when it is sown in the earth, it grows up, and becomes greater than all herbs, and sends out great branches, so that the birds of the air may lodge under the shadow of it.

Then Jesus sent the people away, and His disciples came to Him, and said, Explain unto us the parable of the tares. Jesus said to them, He that sows the good seed, is the Son of Man. The field is the world. The wheat means the children of God, but the tares are the children of the wicked one. The enemy that sowed the tares is Satan. The harvest is the end of the world, and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be at the end of this world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all that are bad, and shall cast them into a furnace of fire. Then shall the righteous shine forth as the sun in the kingdom of their Father.

Again, the kingdom of heaven is like a treasure hid in a field. When a man has found it, he hides it, and for joy goes and sells all that he has, and buys that field.

Again, the kingdom of heaven is like a merchant, who was seeking beautiful and valuable pearls. When he had found one pearl of great price, he went and sold all that he had, and bought it.

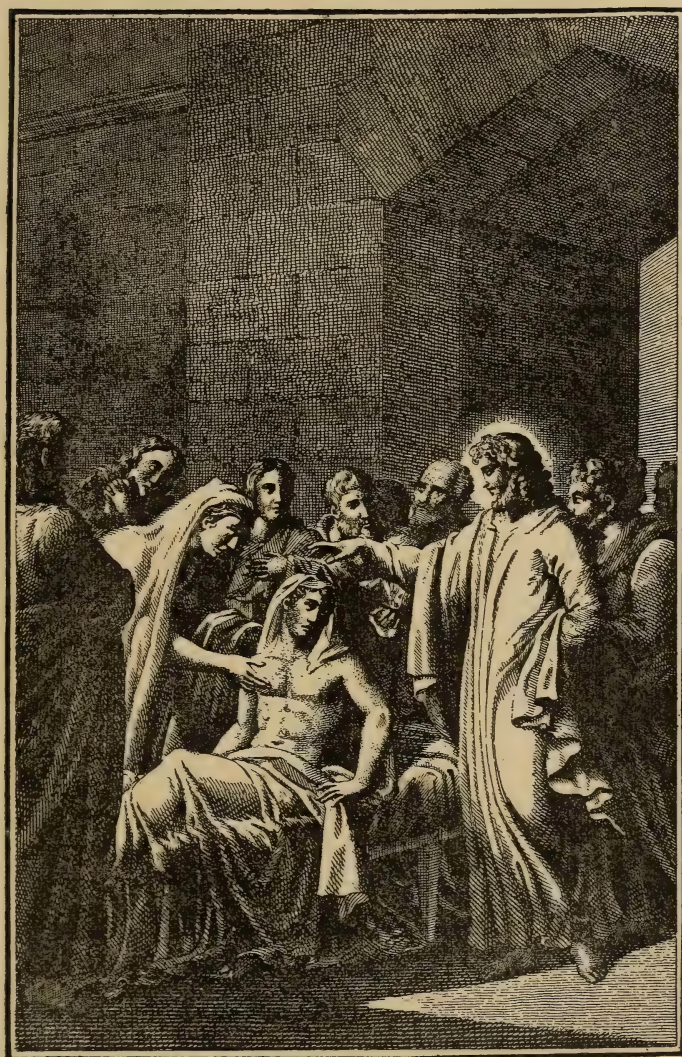
Again, the kingdom of heaven is like a net that is cast into the sea and gathers in every kind of fish. When it is full, the fisherman draws it to shore, and gathers the good fish together, but casts the bad away. So shall it be at the end of the world. The angels shall come forth, and separate the wicked from the just, and shall cast the wicked into a furnace of fire; there shall be wailing and gnashing of teeth.

JESUS CALMS THE TEMPEST. JESUS HEALS THE DEMONIAK OF GADARA

Matt. viii; Mark iv-v; Luke xiii.



AND when Jesus saw great multitudes about Him, He said to His disciples, Let us pass over to the other side of the sea. And when He had sent the people away, He and His disciples went into a small ship to sail across the sea of Galilee. When they were out on the sea, a great storm arose, and the waves beat against the ship and covered it. But Jesus was asleep in the hinder part of the ship. And His disciples came and awoke Him, saying, Master dost thou not care that we perish? Then Jesus arose, and rebuked the winds and the sea,



CHRIST RAISING THE WIDOW'S SON.

and said to them, Peace, be still. And the wind ceased, and there was a great calm.



THE MAN IN THE TOMBS.

And Jesus said to His disciples, Why are you so fearful, O you of little faith? But they were filled with wonder, and said one to another, What manner of man is this, that even the wind and the sea obey Him?

And they came over to the other side of the sea, into the country of the Gadarenes. And when Jesus had gone out of the ship, there met Him a man who had in him evil spirits. The man was very fierce, and lived among the tombs. His friends had tried to bind him with chains, but he had broken the chains in pieces. And always, night and day, he was in the mountains or in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshiped Him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not (for Jesus had commanded the evil spirits to come out of the man).

Now there was near the mountain a great herd of swine feeding, and all the evil spirits begged Jesus, saying, Send us into the swine.

Jesus gave them leave, and the evil spirits went out of the man, and entered into the swine; and the whole herd ran swiftly down a steep place into the sea, and were drowned. And those who took care of the swine fled, and told the people of the city all that had taken place.

Then the people went out to see what had been done. And they came to Jesus, and found the man, out of whom the evil spirits had gone, sitting at the feet of Jesus, clothed, and in his right mind.

Then all the people were afraid, and asked Jesus to leave their country. And when He had entered the ship to depart, the man who had been cured, came to Him, and begged that he might go with Him. But Jesus sent him away, saying, Return to thine own house and tell what great things God hath done for thee. And the man did as Jesus told him.



JESUS HEALS THE ISSUE OF BLOOD, JESUS RAISES THE DAUGHTER OF JAIRUS.

Matt. ix; Mark v; Luke viii.



WHEN Jesus went back again to the other side of the sea, and the people gladly received Him. And one of the rulers of the synagogue, named Jairus, came and fell at His feet, saying, My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her that she may be healed. And as Jesus and His disciples were going with the ruler, the people crowded about them. Among the people was a woman who had been sick for twelve years, and she had given all the money she had to the physicians, that they might cure her, but they could not. And she came behind Jesus, and touched the hem of His garment (for she said to herself, If I may but touch His clothes, I shall be healed). And as soon as she had done so, she was healed of her disease.

And Jesus, looking on those around Him, said, Who touched me? His disciples answered, The people press upon thee, and sayest thou, Who touched me? Jesus looked around, to see her who had done this thing. When the woman saw that she could not hide herself, she came fearing and trembling, and falling down before Him, told Him what she had done, and how she had been cured immediately. Jesus said to her, Daughter, thy faith hath made thee whole; go in peace.

While He was yet speaking to the woman, some one came from the ruler's house, and said to Jairus, Thy daughter is dead; why troublest thou the master any further? When Jesus heard these words, He said to the ruler of the synagogue, Be not afraid, only believe.

And when He came to the ruler's house, the people there were weeping and wailing greatly. Jesus said to them, Weep not; she is not dead, but sleepeth. But they laughed Him to scorn, knowing that she was dead.

But when Jesus had put them all out, He took Peter, James, and John, and the parents of the child, and went to the place where she was lying. And taking her by the hand, He said, Maid, arise. And the spirit of this little girl of twelve years of age came again, and she arose immediately and walked. And Jesus commanded them to give her food.

And as Jesus was going away, two blind men followed Him, crying out and saying, Thou Son of David, have mercy on us. Jesus said to them, Do you believe that I am able to do this? They said to Him, Yes, Lord. Then He touched their eyes, and said, According to your faith be

it unto you. And instantly they were able to see. And Jesus said to them, Let no man know it. But when they went away, they told it wherever they went.

And they brought to Him a dumb man who had an evil spirit. And when Jesus had cast out the evil spirit, the dumb man spoke. And the people were astonished and said, Such things were never before seen in Israel. But the Pharisees said, He casteth out devils through the prince of devils.

JESUS REJECTED IN HIS OWN COUNTRY. THE TWELVE APOSTLES SENT FORTH. THE FIVE THOUSAND FED. JESUS WALKS ON THE WA- TER, AND HEALS MANY WHO ARE SICK.

Matt. x-xiv; Mark vi; Luke ix; John vi.



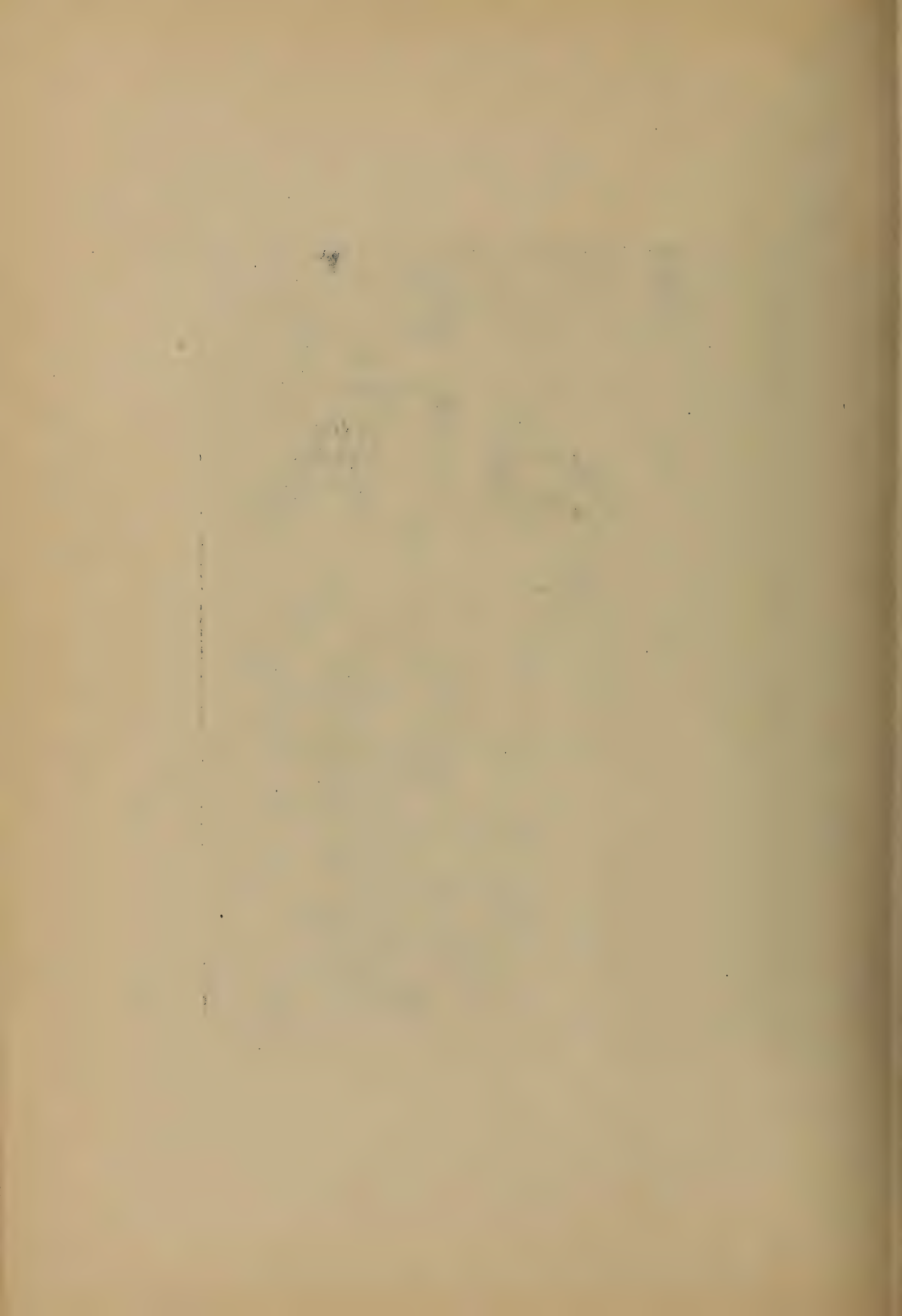
IN the meantime Jesus came to His own city of Nazareth. And when the Sabbath day was come, He went into the synagogue and taught the people. And those who heard Him were astonished, and said, Whence did this man get this wisdom, and how can He do these mighty works? Is not this the carpenter's son? Is not His mother called Mary? Are not James, and Joses, and Simon, and Judas, his brethren, and are not his sisters here with us? And they would not believe on Him. And because of their unbelief, He did no great miracles among them, except that He laid His hands on a few sick persons, and healed them.

And He called His twelve apostles to Him, and gave them power to cast out evil spirits, and to heal all kinds of sickness. And He sent them forth to preach the gospel, and said to them, Go not into any city of the Gentiles nor of the Samaritans; but go rather to the lost sheep of the house of Israel. As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Take nothing for your journey, neither bread nor money; for the workman is worthy of all these things.

Behold I send you forth as sheep among wolves; be ye therefore as wise as serpents and as harmless as doves. For men will scourge you, and



CHRIST RAISING THE DAUGHTER OF JAIRUS.





PETER BEGINNING TO SINK.

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bring you before kings and governors, and you shall be hated, for my name's sake.

But fear not them who kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.

Are not two sparrows sold for a farthing? Yet not one of them falls to the ground without your Father's knowing it. Fear not, therefore, ye are of more value than many sparrows. He that will receive you, receives me, and he that will receive me, receives Him who sent me.

Then the apostles went through the cities and towns, preaching the gospel, and healing, everywhere.

When they came back to Jesus, they told Him all the things that they had done and taught. And He said to them, Come apart into a desert place, and rest awhile. And they went by boat across the sea of Galilee. But the people saw them going, and a great multitude went on foot around the sea, that they might meet them, when they came to the other side. And when Jesus saw the people, He was moved with pity, and taught them many things, and healed the sick.

And when the evening was come, His disciples said to Him, Send the people away, that they may go into the villages and buy themselves food, for we are here in a desert place. Jesus said to them, Give them something to eat. The apostles answered, We have only five loaves and two small fishes, but what are they among so many? Jesus said to His apostles, Make the people sit down by companies upon the green grass. Then Jesus took the five loaves and two fishes, and when He had given thanks, he broke the loaves in pieces, and gave them to His disciples, that they might give to the people. He divided the fishes among them also. And they all ate, and had enough.

When they had done eating, the disciples gathered up twelve baskets full of the pieces that were left. And those that had eaten were about five thousand men, besides women and children.

And when the people saw the miracle which Jesus did, they said, This is of a truth that prophet that should come into the world. And they tried to compel Jesus to be their king, but He left them, and went up on a mountain alone.

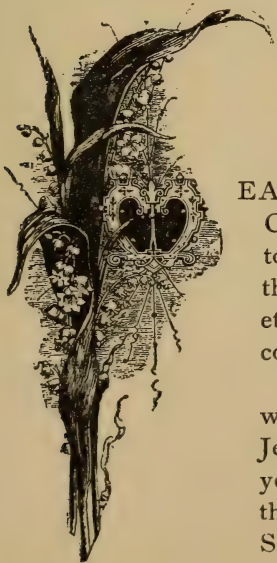
And He sent the apostles away in a boat, that they might go before Him to the other side of the sea. And when the evening was come He was there alone, but the boat was in the midst of the sea tossed by the waves. And Jesus saw His disciples hard at work rowing the boat, for the wind was against them. And towards morning He went out to them, walking on the sea. But when the disciples saw Him they were very much afraid, and said, It is a spirit. And they cried out in their fear. But

immediately Jesus spoke to them, saying, Be of good cheer; it is I, be not afraid.

Then Peter said to Him, Lord, if it be thou, bid me come unto thee on the water. Jesus answered, Come. Then Peter got out of the boat, and walked on the water, to go to Jesus. But when he saw that the wind was blowing violently and raised great waves, he was afraid; and beginning to sink, he cried out, Lord, save me. And immediately Jesus stretched forth His hand and caught him, and said to him, O thou of little faith, why didst thou doubt? And when they were come into the boat the wind ceased; and instantly the boat was at the land where the disciples wanted to go. Then they worshiped Him, saying, Of a truth thou art the Son of God.

When the people knew that Jesus had come, they sent into all that country round about, and began to carry on cots or beds those that were sick, that they might bring them to Jesus. And wherever He went, the people brought their sick to Him, and begged that they might touch, if it were only the hem of His garment; and as many as touched Him were entirely healed.

MANY OF THE DISCIPLES LEAVE JESUS. PETER'S
CONFESSION. AN EVIL SPIRIT CAST OUT.
MANY SICK ARE HEALED, AND FOUR THOUS-
AND PERSONS FED. A BLIND MAN HEALED.
PETER AND THE OTHER DISCIPLES AGAIN
PROFESS THEIR FAITH IN JESUS.



*Matt. xv, xvi; Mark vii, viii; Luke ix;
John ix.*

EANWHILE Jesus went into the synagogue at Capernaum, and taught the people. And He told them to labor and strive, not for the food that perishes, but for that which endures unto eternal life, and which the Son of Man alone could give them.

The Jews asked Him, saying, What shall we do, that we may work the works of God? Jesus answered, This is the work of God, that ye believe on me whom He hath sent. But the Jews would not believe that He was the Savior, and many of His disciples left Him, and walked no more with Him.



Then Jesus said to the twelve, Will you also go away? Simon Peter answered, Lord, to whom shall we go? Thou hast the words of eternal life. Jesus said, Have I not chosen you twelve, and one of you is a devil? He spoke of Judas Iscariot, for it was he who would betray Jesus.

After this, Jesus went into the country of Tyre and Sidon. And a woman, whose young daughter had an evil spirit, came to Jesus, and kneeling down before Him, prayed that He would cast the evil spirit out of her daughter.

Jesus said to her, It is not right to take the children's bread and give it to dogs. (The Jews called other people dogs.) Jesus was simply trying her faith, to see if she would continue to ask. The woman said, It is true, Lord, yet the dogs eat of the crumbs that fall from their masters' table. Jesus said to her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was cured from that very hour.



Then Jesus left that part of the country, and came near to the sea of Galilee. And the people brought to Him a man who was deaf, and had some trouble with his speech, and they begged Jesus to lay His hand upon the man. And Jesus took him aside from the multitude, and put His fingers into the man's ears, and spit, and touched his tongue; and looking up to heaven, He said, Be opened. And immediately the man was healed.

And a great number of people came to Jesus, bringing with them those that were lame, and blind, and dumb, and many others. And they laid them down at His feet, and He healed them. And the people wondered when they heard the dumb speak, and saw the lame walk, and the blind see; and they gave praise to the God of Israel.

Then Jesus called His disciples to Him, and said, I have compassion on the multitude, because they have been with me three days, and have had nothing to eat. I will not send them away fasting, lest they faint by the way, for many of them have come from far. His disciples answered, Where is there bread enough in the wilderness for so great a number of people? Jesus asked, How many loaves have you? They answered, Seven, and a few small fishes. Then He commanded the people to sit down on the ground, and He took the seven loaves and the fishes, and gave thanks, and broke the loaves in pieces, and gave them and the fishes

CHRIST SUBJECT TO HIS PARENTS.



to His disciples, and they gave them to the people. And they all did eat and were filled. And they took up of the pieces that were left seven baskets full. Those that had eaten were about four thousand men, besides women and children. Then Jesus sent the people away, and crossed over the sea in a boat to Dalmanutha.

And the Pharisees and Sadducees came and asked Him to show them a sign from heaven. But Jesus refused, saying, There shall no sign be given unto you. And He left them.

And He came to the city of Bethsaida, and the people brought a blind man to Jesus, and begged that He would touch him. And He took the blind man by the hand, and led him out of the town; and when He had spit on the blind man's eyes, and put His hands upon him, He asked him if he saw anything. The man answered, I see men as trees, walking. Jesus put His hands again on the man's eyes, and made him look up, and his sight was restored, so that he saw clearly.



After this, Jesus and His apostles went into that part of the country which is near Cesarea Philippi. As they were going Jesus asked His disciples, Who do men say that I am? They answered, Some say that thou art John the Baptist, some, Elijah, and others Jeremiah, or one of the prophets. Jesus said, But who do you say that I am? Then Peter answered, Thou art the Christ, the Son of the living God. Jesus said to him, Blessed art thou, Simon, son of Jonas, for no man has revealed it unto thee, but my Father who is in heaven.



JESUS FORETELLS HIS DEATH AND RESURRECTION. THE TRANSFIGURATION. A DEMONIAK HEALED. THE TRIBUTE MONEY PROVIDED BY A MIRACLE. THE DISCIPLES CONTEND WHO SHALL BE GREATEST. PARABLE OF THE UNFORGIVING SERVANT. THE SEVENTY INSTRUCTED AND SENT OUT.

Matt. xvi; Mark viii. ix; Luke ix, x.



UT from that time Jesus began to tell His disciples that He must go to Jerusalem, and suffer many things of the elders, the chief priests, and the scribes; and that they would put Him to death, but on the third day He would rise again from the dead.

Peter said, Be it far from thee, Lord; this shall not be unto thee. Then Jesus turned and said to Peter, Thou dost not speak the words that are of God, but of men.

And Jesus said to His disciples, If any man will come after me, let him deny himself, take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, shall save it. For what is a man profited, if he shall gain the whole world and

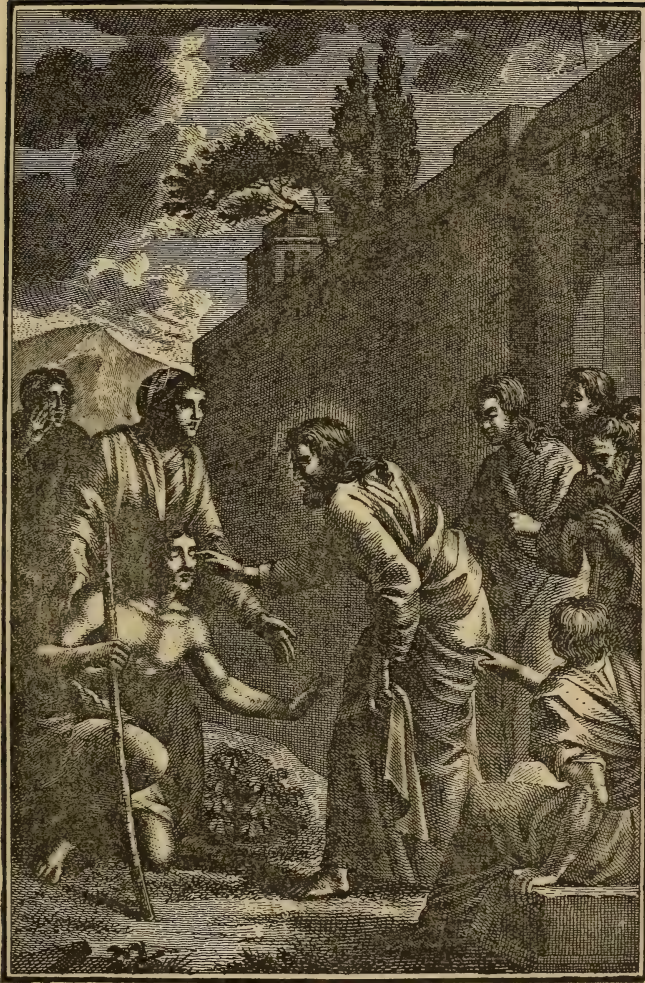
lose his own soul (or life)?

And after six days, Jesus took Peter, James and John, and went up on a high mountain to pray. And as He prayed, He was transfigured before them, and His face shone like the sun, and His clothing was white as the light.

And there appeared to them Moses and Elijah, and they talked to Jesus about His death, which should take place at Jerusalem. And Peter said, Lord, it is good for us to be here; if it please thee let us make three tabernacles here, one for thee, one for Moses, and one for Elias. While he was yet speaking, a bright cloud overshadowed them, and a voice spoke out of the cloud, This is my beloved Son; hear Him.



BE IT FAR FROM THEE, LORD



CHRIST HEALING THE BLIND MAN.

When the three apostles heard the voice, they fell on their faces, and were greatly afraid. Then Jesus came and touched them, and said, Arise, and be not afraid. And when they had looked around, they saw no man except Jesus.



LET HIM TAKE UP HIS CROSS.

And as they came down from the mountain, He told them not to tell what they had seen, until the Son of Man were risen from the dead. And they asked one another what the rising from the dead meant.

And on the next day when they came to the place where they had left the other apostles, they saw a great number of people about them. And a man came out of the crowd, and kneeling before Jesus, said, Master, I have brought unto thee my only son, who has an evil spirit. And I brought him to thy disciples, but they could not cure him.

Jesus said, Bring thy son here. And as they were bringing him, the evil spirit threw him down, and he rolled on the ground foaming at the mouth.

Jesus asked his father, How long is it since this came upon him? The father answered, Since he was a child. And many times it has made him fall into the fire and into the water, to destroy him.

Then Jesus commanded the evil spirit to come out of the young man; and the spirit went out of him, and he was cured from that very hour.

Then Jesus and His disciples came to Capernaum. And those who received the money to be paid the government, came to Peter and said, Does not your master pay the tribute money? He answered, Yes. And when Peter came to the house where Jesus was, He said to Peter, Go to



the sea, and cast in a hook, and take up the fish that first comes up, and when thou hast opened its mouth, thou shalt find a piece of money. Take it, and give it to the tax-gatherers, for me and for thee.

And while they were in the house, Jesus asked His disciples, What was it that you were disputing about, as you were walking together? But they all were silent, because they had been disputing among themselves, who should be greatest. Then Jesus called a little child, and set him in



PETER TAKING THE MONEY FROM THE FISH.

the midst of them, and said, Except you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, shall be greatest in the kingdom of heaven.

And Jesus said to His disciples, If your brother shall sin against you, go and tell him his fault between yourself and him alone. If he hear you, you have gained your brother. Then Peter said to Him, Lord, how often shall my brother sin against me, and I forgive him? Till seven times? Jesus answered, Not until seven times, but until seventy times seven.



And He told them a parable, saying, A certain king would settle with his servants. And when he began to reckon with them, one was brought who owed him a large sum of money—ten thousand talents. And because he could not pay the money, his master commanded him to be sold, and his wife and children also, that payment might be made. Then the servant fell down before him and said, Have patience with me,

and I will pay thee all. Then his master was moved with pity, and forgave him the debt.

But the same servant went out, and found one of his fellow-servants, who owed him a hundred pence. And he took him by the throat, and said, Pay me what thou owest. And his fellow-servant fell down at his feet, and begged him, saying, Have patience with me, and I will pay thee all. But he would not, but went and cast him into prison, to stay there, until he should pay the debt.

So, when his fellow-servants saw what was done, they were very sorry, and went and told their master of it. Then his master, when he had called that servant, said to him, O thou wicked servant, I forgive thee all that debt because thou didst pray me to do so. Shouldst thou not, also, have had pity on thy fellow-servant, even as I had pity on thee? And his master was very angry, and caused him to be punished, until he should pay all that was due his master. And Jesus said, if men will not forgive their fellow men for doing wrong our Father in Heaven will not forgive them for sinning against Him.



JESUS SENDING OUT HIS DISCIPLES.

Then Jesus chose seventy more of His disciples, beside the twelve apostles, and sent them out to go two by two into every city and place

where He Himself was about to go. And He told them to go, and preach the gospel of the kingdom, and heal the sick, and take neither money nor food with them. And the seventy went out and did as Jesus commanded them.

A SAMARITAN VILLAGE REFUSES TO RECEIVE JESUS. TEN LEPERS CLEANSED. JESUS TEACHES IN THE TEMPLE. RULERS TRY TO SEIZE HIM. HE REPROVES THE UNBELIEVING JEWS. THE LAWYER'S QUESTION ANSWERED. PARABLE OF THE GOOD SAMARITAN.

Luke ix, x, xvi; John vii, viii.



WHEN the time grew near that Jesus should be crucified He set out to go to Jerusalem. And He sent forward some of His disciples to find a place where He could eat and rest by the way.

And they came to a valley of the Samaritans. But the people of the village, finding that Jesus was going to Jerusalem, would not receive Him. When James and John saw this, they said, Lord, wilt thou permit us to call down fire from heaven, and consume them, even as Elijah did?

But Jesus turned and reproved them, saying, You do not know what kind of spirit you possess. For the Son of Man is not come to destroy men's lives, but to save them. And they went to another village.

As they were going there, they were met by ten lepers. And the lepers stood a long distance off, and cried out to Jesus, saying, Jesus, Master, have mercy on us.

He said to them, Go show yourselves to the priests as though you were healed. And as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice praised God, and fell at the feet of Jesus, giving Him thanks. And he was a Samaritan.

And Jesus said, Were there not ten cleansed? Where are the nine? None of them have returned to give glory to God except this stranger.

After this Jesus came to Jerusalem, and about the middle of the feast of tabernacles He went up to the temple and taught. And many of the people believed on Him, and said, When Christ comes, will He do more miracles than this man has done?



THE GOOD SAMARITAN.

Now the Pharisees and chief priests had sent officers to take Jesus, but when they heard what He said to the people, they would not touch Him, and went back without Him. Then the chief priests and Pharisees asked, Why have you not brought Him? The officers answered, No man ever spoke like this man.

The next day Jesus again taught the people. And He said to the Jews, who did not believe on Him, I go my way, but where I go you cannot come. If God were your father, and you loved Him, you would love me. And because I tell you the truth, you will not believe me. Verily, I say unto you, if a man keep my sayings, he shall never die.



NO MAN EVER SPOKE LIKE THIS MAN.

Then the Jews said, Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, If a man keep my sayings he shall never see death. Art thou greater than our father Abraham and the prophets? Whom makest thou thyself?

Jesus answered, Your father Abraham rejoiced to see my day; and he saw it and was glad. The Jews said to Him Thy art not yet fifty years old, and hast thou seen Abraham?

Jesus answered, Verily, I say unto you, Before Abraham was, I am. Then they took up stones to cast at Him, but He passed out of the temple, going through the midst of them, and went away.

As He was teaching the people at another time, a certain lawyer stood up, and asked Him, saying, Master, what shall I do to inherit eternal life? Jesus said to him, What is written in the law? What dost thou read in it? The lawyer answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Jesus said to him, Thou hast answered right; do this, and thou shalt live. But the lawyer said, And who is my neighbor?

Then Jesus said, A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothes, and wounded him, and departed, leaving him half dead. And there came a certain priest that way; and when he saw him, he passed by on the other side. And a Levite also, when he came to the place, looked on him, and passed by on the other side.

But a certain Samaritan, as he journeyed, came where the man was, and when he saw him, he had pity on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the next day when

he went away, he took out some money and gave it to the host, and said to him, Take care of the man; and whatever thou spendest, when I come again, I will repay thee.

Which now of these three, do you think, Jesus asked, was neighbor unto him that fell among thieves? The lawyer answered, He that showed mercy on him. Then Jesus said to him, Go, and do likewise.

JESUS GOES TO BETHANY. THE DISCIPLES TAUGHT AGAIN HOW TO PRAY. THE SEVENTY RETURN. A BLIND MAN HEALED ON THE SABBATH. JESUS THE GOOD SHEPHERD.

Luke x, xi; John ix-xi.



WHEN Jesus came to a certain village called Bethany, and a woman named Martha received Him into her house. She had a sister named Mary, who sat at Jesus feet, and listened to His teachings. But Martha was anxious and worried about the cares of the house, and came to Jesus and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her that she help me.

Jesus answered, Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.

One day Jesus was praying in a certain place. After He had ended



BETHANY.

His prayer, one of His disciples said to Him, Lord, teach us to pray. Jesus said, When you pray, say, Our Father, who art in heaven, Hallowed be thy



JESUS AND MARTHA AND MARY.

name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we

forgive those who trespass against us. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, the power, and the glory forever. Amen.

And Jesus said to them, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. If a son shall ask bread of any of you, who is a father, will he give him a stone? or if he ask for a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to those that ask Him.

And the seventy disciples whom Jesus had sent out to preach, returned to Him with joy, saying, Lord, even the devils are subject unto us through thy name.

Jesus said to them, Behold, I give you power to tread on serpents and scorpions, and nothing shall hurt you. Yet in this rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven.



JESUS HEALS THE BLIND MAN.

And Jesus saw a man who had been blind from his birth; and He spat on the ground, and made clay of the spittle, and having anointed the blind man's eyes with it, He said to him, Go, wash in the pool of Siloam. The man went therefore, and

washed, and came back with his sight restored.

When his neighbors, and those who before had known that he was blind, saw what had been done to him, they said, Is not this he who sat and begged? Some said, This is he; others said, He is like him; but he himself said, I am he. Therefore they said to him, How were thine eyes opened? He answered, A man that is called Jesus, made clay, and anointed my eyes, and said to me, Go to the pool of Siloam and wash; and I went and washed, and received my sight. Then they said to him, Where is He? He answered, I know not.

They brought to the Pharisees the man who had been blind. And it was the Sabbath day, when Jesus made the clay, and opened his eyes.

And the Pharisees also asked him how he had received his sight. He answered, He put clay upon my eyes, and I washed and now see. Some of the Pharisees said, This man (Jesus) is not of God, because He does not keep the Sabbath day. Others said, How can a man, who is a sinner, do such miracles?

The Pharisees said to the man, What dost thou say of Him who has opened thine eyes? The man said, He is a prophet.

But the Jews did not believe that the man had been blind, until they

had called his parents, and asked them, Is this your son who, ye say, was born blind? How then does he see?

His parents answered, We know that this is our son, and that he was born blind, but by what means he now sees, we do not know. He is of age, ask him; he shall speak for himself.

His parents said this, because they were afraid of the Jews. For the Jews had agreed, that if any man should confess that Jesus was the Christ, he should be put out of the synagogue.

Then the Pharisees again called the man who had been blind, and said to him, Give God the praise; we know that this man is a sinner.

The man answered, Whether He be a sinner or no, I do not know. One thing I know, that whereas I was blind, now I see.

They said to him again, What did He do to thee? How did He open thine eyes? The man answered, I have told you already, and you did not hear. Why do you want to hear it again? Will you also be His disciples?

Then they were enraged against him, and said, Thou art His disciple, but we are Moses' disciples. We know that God spoke unto Moses, but as for this fellow, we know not from whence he is.

The man said, Why this is a very strange thing, that you know not from whence He is, and yet He has opened mine eyes. Since the world began, it was not heard that any man opened the eyes of one who was born blind. If this man were not of God, He could do nothing.

Then the Pharisees said to him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out of the synagogue.

When Jesus heard that the man had been cast out, He went and found him, and said to him, Dost thou believe on the Son of God? The man answered, Who is He, Lord, that I may believe on Him? Jesus said, Thou hast seen Him. It is He that talketh with thee. And the man said, Lord, I believe. And he worshiped Him.

And Jesus said to those about Him, He that does not enter by the door into the sheepfold, but climbs up some other way, is a thief and a robber. But he that enters in by the door is the shepherd of the sheep. I am the door of the sheep; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. I am the good shepherd, and know my sheep, and am known of mine; and I lay down my life for the sheep.

My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, who gave them to me, is



greater than all, and no man can pluck them out of His hand. I and my Father are one.

Then the Jews took up stones to stone Him, because, they said, He blasphemeth, and being a man, makes Himself out to be God. But Jesus escaped from them, and went away beyond Jordan, to the place where John at first baptized. And a great number of people came to Him, and many believed on Him there.

THE RAISING OF LAZARUS.

John vi.



LAZARUS, the brother of Martha and Mary, who lived at Bethany, fell sick, and his sisters sent word to Jesus, Lord, he whom thou lovest is sick.

Jesus loved Martha, and her sister, and Lazarus, yet when He heard that Lazarus was sick, He stayed two days longer in the place where He was. Then He said to His disciples, Let us go into Judea again; our friend Lazarus sleepeth, but I go, that I may wake him out of sleep. Then, when His disciples did not know what He meant, He said to them plainly, Lazarus is dead.

Now Bethany was nearly two miles from Jerusalem, and many of the Jews came to Martha and Mary to comfort them in their sorrow. When Martha heard that Jesus was coming, she went out and met Him, but Mary sat still in the house. And Martha said to Jesus, Lord, if thou hadst been here, my brother had not died. Jesus said to her, Thy brother shall rise again. Martha answered, I know that he shall rise again in the resurrection at the last day. Jesus said to her, I am the Resurrection and the life; whosoever liveth, and believeth in me shall never die. Dost thou believe this? Martha answered, Yes, Lord, I believe.

When Martha had said this, she went back to the house, and said to her sister, The Master is come, and calls for thee. As soon as Mary heard this, she arose quickly, and came to the place where Jesus was, and when she saw Him, she fell down at His feet, and said, Lord, if thou hadst been here, my brother had not died. When Jesus saw her weeping, and the Jews also weeping, who came with her, he was greatly moved, and said, Where have you laid him? They answered, Lord, come and see.

Jesus wept.

Then the Jews said, Behold how He loved him! And some of them said, Could not this man, who opened the eyes of the blind, have prevented Lazarus from dying?

Jesus came to the grave. It was a cave, and a stone lay at the mouth



THE RAISING OF LAZARUS

of it. And Jesus said, Take away the stone. Martha said, Lord, he has been dead four days. Jesus said to her, Did I not tell thee, that if thou wouldst believe, thou shouldst see the glory of God? Then they took away the stone from the mouth of the cave. And Jesus cried out with a loud voice, Lazarus, come forth. Then he that was dead came forth, bound hand and foot in grave clothes, and his face bound about with a napkin. Jesus said to them, Loose him and let him go.

Then many of the Jews, who had come to comfort Mary and Martha, when they saw what Jesus did, believed on Him. But some of them went and told the Pharisees of it. Then the chief priests and Pharisees took counsel together, and said, What shall we do? for this man works many miracles. If we let him alone, all men will believe on Him, and the Romans will come and destroy our nation. Then from that day forth, they plotted how they might put Him to death.

AN INFIRM WOMAN HEALED ON THE SABBATH.
PARABLE OF THE GREAT SUPPER. JESUS
TEACHES WHAT IS REQUIRED OF TRUE DISCI-
PLES. PUBLICANS AND SINNERS FLOCK TO
HIM. PARABLES OF THE LOST SHEEP, THE
LOST PIECE OF SILVER, AND THE PRODIGAL
SON.

Luke xiii-xv.



IN one of the synagogues Jesus was teaching on the Sabbath day, and He saw there a woman who had been sick for eighteen years, and was so bent down that she was not able to lift herself up. And Jesus called her to Him, and said to her, Woman, thou art healed of thine infirmity. And He laid His hands on her, and immediately she was made straight, and glorified God.

Then the ruler of the synagogue was angry, because Jesus had healed on the Sabbath day. And he said to the people, There are six days in which men ought to work; come on these days and be healed, and not on the Sabbath day.

Jesus said to him, Thou hypocrite, does not each one of you on the Sabbath, loose his ox or his ass from his stall, and lead him away to water

him? And ought not this woman, being a daughter of Abraham, who has been bent down these eighteen years, be loosed from this bond on the Sabbath day? When He said this, all His enemies were ashamed; but all the people rejoiced, for all the great things that were done by Him.



And He went, on another Sabbath day, to eat at the house of one of the chief Pharisees, and while there, He told this parable to those who were in the house, A certain man made a great supper, and invited many people. And he sent his servant at supper time to say to those who were bidden, Come, for all things are now ready. And they all with one consent began to make excuse.

The first said, I have bought a piece of ground, and must go and see it; I pray thee have me excused. Another said, I have bought five yoke of oxen, and I must go to try them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

So the servant came and told his master what they had said. Then the master of the house being angry, said to his servant, Go out quickly into the streets of the city, and bring in here the poor and the lame and the blind.

When the servant had done so, he came to his master, and said, Lord, it is done as thou hast commanded, and yet there is room. The Lord said to his servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men who were first invited shall taste of my supper.

And a great number of people went with Jesus. And He said to them, If any man wishes to come to me, and does not love me more than father and mother, wife and children, brethren and sisters, yea, and his own life also, he cannot be my disciple.

For which one of you, intending to build a tower, does not first sit down and count the cost, to see whether you have enough to finish it. Lest after you have laid the foundation, and are not able to finish it, all that see it will begin to mock you, and say, This man began to build, and was not able to finish.

Or what king, going to make war against another king, does not first sit down and consider whether he is able with ten thousand men to meet his enemy who has twenty thousand men? So likewise, any one who does not leave all that he has, cannot be my disciple.

Then a great many publicans (or tax collectors) and sinners, came near to hear Jesus. And the Pharisees and scribes complained and said, This



RETURN OF THE PRODIGAL.

man receives sinners, and eats with them. Jesus then told this parable: What one of you, if he have a hundred sheep, and should lose one of them, would not leave the ninety and nine, and go after that which was lost, until he find it? And when he comes home, he calls together his friends and neighbors, and says, Rejoice with me, for I have found my sheep which was lost. I say unto you, that there is more joy in heaven over one sinner that repenteth, than over ninety-nine just persons that need no repentance.

Or, what woman having ten pieces of silver, if she should lose one piece, does not light a candle, and sweep the house, and seek diligently until she find it? And when she has found it, she calls her friends and her neighbors together, and says to them, Rejoice with me, for I have found the piece which I had lost. So I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And Jesus told them another parable: A certain man had two sons; and the younger of them said to his father, Father, give me the part of the property, which will come to me when you divide it among the children. And the father gave him his portion. And not many days after, the younger son gathered together all that he had, and went to a far country, and wasted his riches in sin and wickedness. And when he had spent all, a great famine came in that land; and he began to be in want. And he hired himself to a man of that country, who sent him into his fields to feed swine. And the young man would gladly have eaten of the food which the swine ate, but no man gave it to him.

And when he came to himself, and was sorry for what he had done, he said, How many of my father's servants have bread enough and to spare, and I am perishing with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son; make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had pity on him, and ran and fell on his neck, and kissed him. And the son said to him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet; and bring here the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field, and as he came near to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. The servant said to him, Thy brother is come,

and thy father hath killed the fatted calf, because he has received him safe and sound. And he was angry, and would not go in. So his father came out and begged him to come in. But he said to his father, I have served thee for many years and have not disobeyed thy word at any time, and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, who has wasted thy property in doing wickedly, thou hast killed the fatted calf. His father said to him, Son, thou ever with me, and all that I have is thine. It was right that we should make merry and be glad, for this thy brother was dead, and is alive again; he was lost, and is found.

PARABLE OF THE UNJUST STEWARD. THE RICH MAN AND LAZARUS. THE UNJUST JUDGE, AND THE PHARISEE AND PUBLICAN.

Luke xvi-xviii.



THEN Jesus said to His disciples, There was a certain rich man who had a steward, and he was accused of having wasted his master's goods. And the master called him and said to him, How is that I hear this of thee? Give an account of thy stewardship, for thou shalt no longer be steward. Then the steward said to himself, What shall I do? for my lord has taken away my stewardship. I cannot dig, and I am ashamed to beg. I am resolved what to do, that when I am put out of the stewardship, the people may receive me into their houses.

So he called every one of his lord's debtors to him, and said to the first, How much dost thou owe my lord? He answered, A hundred measures of oil. The steward said to him, Take thy bill, and sit down quickly and write fifty.

Then he said to another, And how much dost thou owe? He answered, A hundred measures of wheat. The steward said, Take thy bill, and write eighty. And the lord commended the unjust steward, because he had acted prudently; for the children of this world are, in their generation, more prudent than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when you fail, they may receive you into everlasting habitations.

He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. And if you have not been faithful in that which is another man's, who shall give you that which is your own?

And Jesus spoke another parable, and told them that there was a certain rich man who was clothed in purple and fine linen, and had the richest of food to eat every day. He had an abundance of everything that made life pleasant. But he had no care or thought, as it would seem, for the life to come. He lived as though he were to stay forever on the earth. And there was a certain beggar named Lazarus, who was covered with sores, and who lay at the rich man's gate, wishing to be fed with the crumbs which fell from his table. And the dogs came and licked his sores.

And the beggar died, and was carried by angels into Abraham's bosom. The rich man died also, and was buried. And in Hades (or hell) he lifted up his eyes, being in torments. And he saw Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime had thy good things, but Lazarus evil things; but now he is comforted, and thou art tormented.

And beside this, between us and you there is a great gulf fixed, so that they who would pass from us to you cannot, neither can they pass to us, who would come from you. Then the rich man said, I pray thee then, father, that thou wouldst send Lazarus to my father's house, for I have five brethren there; that he may warn them, lest they also come to this place of torment.

Abraham said, They have Moses and the prophets, let them hear them.

The rich man answered, Nay, Father Abraham, but if one went unto them from the dead, they will repent. Abraham said, If they hear not Moses and the prophets, neither will they be persuaded though one should rise from the dead.

And Jesus spoke this parable also to His disciples, to teach them that they should keep on praying for what they wanted, and not be discouraged. He said to them, There was in a city a judge, who feared not God, nor regarded man. And there was a widow in that city who came to the judge, and said, Avenge me of mine enemy.

He would not for awhile, but afterward he said to himself, Though I fear not God, nor regard man, yet because this widow troubles me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own chosen ones who cry day and night unto Him, though He bear long with them? I tell you He will avenge them speedily.

And Jesus spoke yet another parable to certain persons, who trusted in



THE PHARISEE AND PUBLICAN.

their own righteousness, and despised others. Two men went into the



THE PHARISEE.

temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood and prayed in this manner: God, I thank thee that I am not as other men



THE PUBLICAN.

are, extortioners, unjust, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, and said, God be merciful to me a sinner.

I tell you, Jesus said, this man went down to his house justified rather than the other. For every one who exalts himself shall be brought low, but he who humbles himself shall be exalted.

CHRIST BLESSES LITTLE CHILDREN. JESUS A THIRD TIME FORETELLS HIS DEATH AND RESURRECTION. JESUS HEALS TWO BLIND MEN NEAR JERICO. JESUS VISITS ZACCHEUS. JESUS ENTERS JERUSALEM PUBLICLY. THE BARREN FIG TREE CURSED.

Matt. xix-xx; Mark x-xii; Luke xviii-xx; John xi, xii.



IN these days they brought little children to Jesus that He might put His hands on them. But His disciples reprov'd those who brought them. Then Jesus said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven. And He took them up in His arms and blessed them.

And He called the twelve apostles to Him, and said, I am going to go up to Jerusalem; and the Son of Man shall be given up to the Gentiles (the Romans), and they shall mock Him, and scourge Him, and spit upon Him, and kill Him, and the third day He shall rise

again. But the apostles did not know what He meant by these things.

And when He came near to Jericho, two blind men, sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, Thou Son of David. The people told them to be quiet, but they cried out still louder, Have mercy on us, O Lord, thou Son of David.



ONE OF THE BLIND MEN.

Then Jesus stood still, and called one of them to Him, and said, What shall I do unto you? He answered, Lord, open our eyes. So Jesus pitied them, and touched their eyes;

and immediately they received their sight, and followed Him.

After this Jesus passed through Jericho. And there was a man there named Zaccheus, who was the chief one among the publicans, (or tax gatherers), and he was rich. And he tried to see Jesus as He passed by, but he could not, for the crowd was great and he was short of stature. So he ran on before and climbed up into a sycamore tree, that he might see Him. Jesus looked up and saw him, and said to him, Zaccheus, make haste and come down, for to-day I must stop at thy house.



ONE OF THE BLIND MEN BROUGHT.

And he made haste, and came down, and received Jesus into his house joyfully. But when the people saw it, they murmured, saying, He has gone to be the guest of a sinner.

And Zaccheus said to Jesus, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man wrongfully, I restore him four-fold. Jesus answered, This day is salvation come to this house; for the Son of Man is come to seek and to save that which was lost.

Now it was near the time for holding the feast of the passover. And six days before the passover, Jesus came to Bethany, where Lazarus lived, whom He had raised from the dead. Then He left Bethany to go to Jerusalem, and when He came near to that city, He sent two of His disciples, and said, Go into the village which is near by, and there you will find a colt tied, on which no man ever sat. Loose him and bring him here. And if any one shall ask you about it, say to him, The Lord hath need of him; and immediately he will send him. Then the two disciples went to the village and found the colt. And as they were loosing him, the



CHRIST APPEARING TO MARY MAGDELENE.

owners said to them, Why do you loose the colt? The disciples answered, The Lord hath need of him. And they let them go.

And they brought them to Jesus. And the disciples threw their garments on the colt, and set Jesus on them. And a great number of people gathered about Him as He rode toward the city, and took off their garments and spread them in the way, while others cut off branches from the trees and strewed them along the road over which Jesus was to pass. And all the people cried out, saying, Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord.



And when He was come to Jerusalem, He went into the temple, and the blind and the lame came to Him there, and He healed them. When the evening was come He returned to the village of Bethany and slept there. In the morning, as He and His disciples were coming back to Jerusalem again, He was hungry. And He saw a fig-tree by the way, but He came to it, found nothing on it except a few leaves.

He said to it, Let no more fruit grow on thee any more forever; and His disciples heard what He said. Then they went into the city, and when night drew near they returned to Bethany. The next day, as they were going back to the city again, they passed by the fig tree which had been cursed, and the disciples wondered greatly, when they saw that it had withered away.



THE PARABLE OF THE TWO SONS. THE PAR-
ABLE OF THE VINEYARD. THE PARABLE OF
THE MARRIAGE FEAST.

Matt. xxi, xxii; Mark xii; Luke xx.



WHEN they came to Jerusalem Jesus began to teach the people in the temple. But the chief priests, scribes, and elders, came to Him, saying, By what authority doest thou these things? But Jesus refused to tell them. And He told them this parable: A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered, I will not. But he afterward repented, and went. Then the father went to the second son, and told him also to go and work in the vineyard.

He answered, I go sir; but went not. Which of the two, Jesus asked, did the will of his father? They answered, The first. Jesus said to them, Verily I say unto you, the publicans and sinners go into the kingdom of God before you.

Then He spoke this parable to them, A certain man planted a vineyard, and fenced it round about; and made a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country for a long time.

When the time came to gather the fruit, he sent some of his servants to receive his share from the husbandmen. But they took his servants, and beat one, and killed another, and stoned another, and sent them all away empty.

Then the owner of the vineyard sent more of his servants than he did the first time, but the husbandmen treated them in the same manner.

Then the lord of the vineyard said, What shall I do further? I will send my beloved son; it may be they will reverence him.

But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

So they took him, and killed him, and cast him out of the vineyard.

Jesus asked, When the lord of the vineyard shall come, what shall he do to those husbandmen? They answered, He will punish and destroy those wicked men, and let out his vineyard to others.

Jesus said to them, The kingdom of heaven shall be taken from you and given to the people bringing forth its proper fruits.

When the chief priests and Pharisees heard these parables, they saw that Jesus had spoken against them. But when they wanted to take Him, to put Him to death, they dared not do so, because they feared the people.

And He told them still another parable, A certain king made a marriage for his son. And he sent out his servants to call those who were invited to the wedding; but they would not come. Then he sent out other servants, and said, Behold, I have prepared my dinner. My oxen and fatlings are killed, and all things are ready; come to the marriage.

But some made light of it, and went their ways, and the rest took the servants, and treated them shamefully, and slew them.

But when the king heard of it, he was very angry, and sent forth his armies, and destroyed those murderers, and burned up their city.

Then he said to his servants, The wedding is ready, but those who were invited were not worthy. Go therefore into the highways, and as many as you shall find, invite to the marriage.

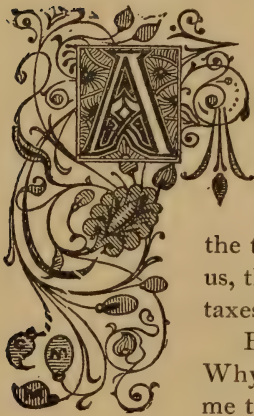
So the servants went out, and brought into the marriage feast all the people they could find, both good and bad.

And when the king came in to see the guests, he saw there a man who had not on a wedding garment. And he said to him, Friend, how didst thou come in here without a wedding garment? But the man was speechless. Then the king said to his servants, Bind him hand and foot, and take him away, and cast him into the dark place prepared for him, where he shall have suffering and affliction.



QUESTION CONCERNING PAYMENT OF TRIBUTE.
 THE TWO GREAT COMMANDMENTS. THE
 SCRIBES AND PHARISEES DENOUNCED. LAM-
 ENTATION OVER JERUSALEM. THE WIDOW'S
 OFFERING. THE DESTRUCTION OF THE TEM-
 PLE FORETOLD. PARABLES OF THE TEN VIR-
 GINS AND THE FIVE TALENTS. THE FINAL
 JUDGMENT.

Matt. xxi-xxiv; Mark xii, xiii; Luke xx, xxi; John xii.



AND now the Pharisees plotted together how they might make Jesus say something which would give them cause for delivering Him up to the Roman governor. And they sent their disciples with the people, called Herodians, to Him. And they said, Master, we know that thou dost teach the truth, and dost not care what men may say. Tell us, therefore, Is it lawful for us to give tribute (or taxes) to Cesar, or not?

But Jesus knew their wickedness, and said to them, Why do you try me in this way, you hypocrites: Show me the tribute money. And they brought to Him a

penny.

He said to them, Whose is this image and superscription? They said, It is Cesar's.

Then He said to them, Render to Cesar the things that are Cesar's, and to God, the things that are God's. And they were astonished at His answer, and left Him.

Then one of the Pharisees, who was a lawyer, asked Jesus a question, to try Him. And he said, Master, which is the great (or leading) commandment in the law? Jesus answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. There are no other commandments greater than these.

And Jesus said to the scribes and Pharisees, Woe shall come to you,



for you are hypocrites, because you prevent men from going into the kingdom of heaven.

You make long prayers, and rob widows. You find a great deal of fault at slight offences in others, and do great wrongs yourselves

Then Jesus wept over Jerusalem, and said, O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them with stones, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, but ye would not! Behold thou shalt be desolate and destroyed.



JERUSALEM DESTROYED.

And as Jesus sat near the temple, He saw the people casting money into the treasury. And many that were rich cast in a great deal. And there came a poor widow, who cast in two mites, the value of a farthing.

And Jesus said to His disciples, This poor widow has cast in more than all of them. For all the others gave out of their abundance, but she has given in her poverty all she had to live upon.

And as He went out of the temple, one of His disciples said to him, Master, see what great stones and buildings are here! Jesus answered, Dost thou see these great buildings? There shall not be left one stone upon another, that shall not be thrown down.

And Jesus told His disciples to be watchful and always ready for His second coming, for He would come, when no man expected Him.

And He spoke this parable to them,

The kingdom of heaven is like ten virgins who took their lamps, and went forth to meet the bridegroom. Five of them were wise and five were foolish. The foolish ones took no oil with them except what was in their lamps; but the five wise virgins took oil in their vessels, beside that which was in their lamps.

And while they were waiting for the bridegroom, they all fell asleep. And at midnight a cry was made, Behold the bridegroom is coming, go out to meet him.

Then all the virgins arose, and trimmed their lamps. And the foolish virgins said to the wise, Give us some of your oil, for our lamps are gone out. But the wise virgins said, No, we cannot, because there would not be enough for us and you. But go to those who sell, and buy for yourselves.



THE POOR WIDOW.

While they were gone to buy, the bridegroom came, and those that were ready went in with him to the marriage. And the door was shut.

The other virgins came afterwards and said, Lord, Lord, open unto us. But He answered, I do not know you. And they could not get in.

Jesus spoke another parable to them, and said, A man was going to a far country, and he called his servants to him, and entrusted to them his money. To one he gave five talents, to another two talents, and to another one. He gave to every man according to the man's ability. After this he set out on his journey. Then the servant who had received the five talents, traded with them until he had made five talents more. And he that had the two talents, traded with them also, and gained two talents more. But he that had received one talent, went and hid his lord's money in the earth.

After a long time the lord of those servants returned, and reckoned with them. So he who had received the five talents came to his master, and said, Lord, thou didst give me five talents; I have gained beside them five talents more. His lord said to him, Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

He also, who had received two talents came, and said, Lord, thou didst give me two talents; behold, I have gained two talents more beside them.

His lord said to him, Well done, good and faithful servant; because thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

Then he who had received one talent came and said, Lord, I knew thee to be a hard man, taking what did not belong to thee, and I was afraid, and went and hid thy talent in the earth. Lo, here I bring it back again to thee.

His lord said to him, Thou wicked and slothful servant, thou knewest what I was. Thou oughtest therefore to have put my money with those who could have used it, and then at my coming I should have received that which was my own with interest.

Take therefore the talent from him, and give it to him who has ten talents. For unto every one who has used his talents shall be given more, but from him that has not used his talent, shall be taken away that which he has. And let the unprofitable servant be punished for his neglect.

Then Jesus told His disciples about the judgment day. He said, When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit on the throne of His glory. And before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divides his sheep from the goats.

And He shall set the sheep on His right hand, but the goats on His

left. And the King shall say to those on His right hand, Come ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me food; I was thirsty, and you gave me drink; I was a stranger, and you took me in; I was naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came unto me.

And Jesus said, The righteous would answer Him, and say, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer, Because you have done it unto one of the least of these my brethren, ye have done it unto me.

But Jesus told them the King would say to those on His left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was hungry, and you gave me no food; I was thirsty, and you gave me no drink; I was a stranger, and ye took me not in; naked, and you clothed me not; sick, and in prison, and you visited me not. Then, Jesus said, they would answer the King, Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? He shall say to them, Because you did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal.



THE RULERS PLOT TO SEIZE JESUS. HE IS ANOINTED AT BETHANY BY MARY. JUDAS LAYS HIS PLAN FOR BETRAYING HIM. JESUS CELEBRATES THE PASSOVER WITH THE TWELVE. THEY CONTEND WHO SHALL BE GREATEST. JESUS WASHES THEIR FEET. THE LORD'S SUPPER INTRODUCED.

Matt. xxvi; Mark xiv; Luke xxii; John xii, xiii; 1 Cor. xi.



IN the course of two days, the feast of the pass-over was to be held at Jerusalem. And the chief priests and scribes plotted together how they might take Jesus by cunning and put Him to death. But they said, Not on the feast day, because there might be an uproar among the people.

And Jesus came to Bethany, where they made a supper for Him at the house of Simon the leper. Martha waited on the guests, and Lazarus, whom Jesus had raised from the dead, was one of those who sat at the table with Jesus.

And Mary took an alabaster box (or vase) filled with the ointment of spikenard, which was very costly. And she broke the box, and poured the ointment on Jesus' head, as He was reclining at the table, for in those days they did not sit on chairs as we do.

Then Judas Iscariot, one of His apostles, who afterward betrayed Him, said, Why was not this ointment sold for three hundred pence, to be given to the poor? Judas said this, not that he cared for the poor, but because he was a thief, and had charge of the bag in which the money was carried.

But Jesus answered, Let her alone; she has kept this to the day of my preparation for burial. You have the poor with you always, and you can do them good whenever you choose to do so, but you do not have me always with you. And wherever this gospel shall be preached throughout the whole world, this thing which she has done, shall be told in memory of her.

Then Judas Iscariot went to the chief priests, and said to them, What will you give me, if I will give Him up to you? And they agreed to give him thirty pieces of silver.

And from that time Judas laid his plans to betray Jesus, whenever he should find Him alone.

Now when the first day of the passover had come, Jesus told Peter and John to go and make ready the feast of the passover. That is they were to have a part of the lamb which was offered in sacrifice, roasted for the feast, that He and His disciples might eat it at night together. They said to Him, Where shall we make it ready. Jesus answered, Go into the city, and there ye shall meet a man carrying a pitcher of water, follow him. And when he goes into a house, you shall say to the owner of it, The Master says, Where is the guest chamber in which I may eat the passover with my disciples? And he will show you a large upper room, all furnished; in it make ready the feast. Then the two disciples went, and found it as Jesus had said; and they made ready the passover.

In the evening, Jesus came with the rest of the apostles, and they all sat down together to eat the passover. And Jesus said to them, I have desired very much to eat this passover with you, before I suffer; for I say unto you that I shall eat of it no more, until its meaning shall be made known by my death for the sins of the world, when the kingdom of God shall be established on the earth. But the apostles did not understand Jesus. They thought He was about to set up an earthly kingdom. And a strife arose among them, about which of them should be greatest in it. Jesus told them that the kings and rulers of the Gentiles, exercised authority over their people. But it shall not be so with you, Jesus said, for he that is greatest among you, let him be as the younger, and he that is chief, as one that serves. For is not he who sits at the table greater than he who serves? Yet I am among you as one that serves.

Then Jesus rose up from the table, and laid aside His outer garments, and took a towel, and girded Himself with it. After that He poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. But when He came to Peter, Peter said to Him, Lord, dost thou wash my feet? Jesus answered him, What I do, thou knowest not now, but thou shalt know hereafter. Peter said, Thou shalt never wash my feet. Jesus answered, If I wash thee not, thou hast no part with me. Then Peter said, Lord, not my feet only, but also my hands and my head. Jesus answered, He that is washed needs only to wash his feet, and he is wholly clean.

So after He had washed their feet, and put on His garments, and sat down at the table again, He said to them, Do you know what I have done to you? You call me Master and Lord, and you say the truth, for so I am. If I, then, your Lord and Master, have washed your feet, you ought also to wash one another's feet, for I have given you an example, that ye should do as I have done to you (that is an example of Himself).

And as they were eating, Jesus said to them, Verily I say unto you, one of you who is now eating with me, shall betray me.





THE LAST SCOTTER



Then the disciples were very sorrowful, and said to Him one by one, Lord, is it I?

Now there was leaning on Jesus' bosom the apostle John, whom Jesus loved. Peter made a sign to him that he should ask Jesus of whom He was speaking. John therefore said to Jesus, Lord, who is it? He answered, Is it he to whom I shall give the piece of bread when I have dipped it in the dish. And when He had dipped it, He gave it to Judas Iscariot.

After that Satan entered into Judas, and Jesus said to him, That which thou intendest to do, do quickly.

None of the disciples knew why Jesus had spoken in this manner to Judas. Some of them thought, because Judas had the bag, that Jesus had told him to go and buy the things that were needed for the feast, or to give something to the poor.

When Judas had received the piece of bread, he went out immediately. And it was night.

When he had gone out, Jesus said to His disciples, Little children, I shall be with you but a little while. A new commandment I give unto you, that you love one another.

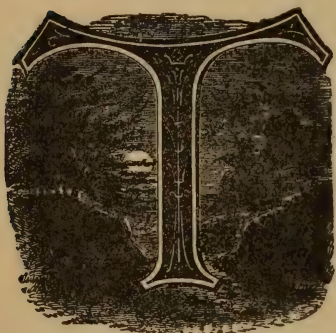
All men shall know that you are my disciples, if ye have love one to another. Then He told His disciples that they would all forsake Him that night, and leave Him alone. Peter said to Him, Lord, I will lay down my life for thy sake.

Jesus said to him, Verily I say unto thee, this night, before the cock crows twice, thou shalt deny three times that thou knewest me. But Peter said the more earnestly, Though I should die with thee, I will not deny thee. And all of them said the same.

And as they sat and ate, Jesus took bread, and when He had given thanks, He broke it, and gave it to His disciples, and said to them, Take, eat, this is my body which is broken for you; do this in remembrance of me. And He also took the cup, and when He had given thanks, He gave it to His disciples to drink, and said, This is my blood which is shed for many, for the forgiveness of sins. Drink it in remembrance of me. He meant to teach them that the bread represented His body which was to be nailed and pierced on the cross, and that the wine represented His blood which was shed. He also taught them that His church was to observe this Last Supper, or Holy Communion, or Sacrament, as it is called, until He should come again.

JESUS' LAST ADDRESS TO HIS DISCIPLES. HIS AGONY IN GETHSEMANE. HE IS BETRAYED AND MADE PRISONER. HE IS BROUGHT BEFORE THE HIGH PRIEST. PETER THRICE DENIES HIS MASTER. JESUS IS BROUGHT BEFORE THE COUNCIL. HE IS TAKEN BEFORE PILATE. JESUS IS SCOURGED AND MOCKED.

Matt. xxvi, xxvii; Mark xiv, xv; Luke xxii, xxiii; John xiv-xix.



WHEN Jesus said to His apostles, Let not your hearts be troubled; you believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you; and I will come again, and receive you unto myself, that where I am, there you may be also. If you love me, keep my commandments.

I will pray the Father, and He shall give you another Comforter, the Holy Spirit, who shall teach you all things, and bring to your remembrance all things that I have said to you.

Jesus also said to them, I am the true vine, and my Father is the husbandman. Every branch in me that does not bear fruit He takes away; and every branch that does bear fruit, he prunes it, that it may bring forth more fruit.

He told them that He was the vine, and they were the branches. He said, Any one who abides in me, and I in Him, will bring forth much fruit. For without me you can do nothing. My Father is glorified when you bear much fruit. He said to them, This is my commandment, That you love one another, as I have loved you. No man has greater love than when he lays down his life for his friends. Jesus said, You are my friends, if you do whatsoever I command you.

Jesus also said to them, that if they were of the world, the world would love its own; but because they were not of the world, and because He had chosen them out of the world, the world would hate them. He said that for a little while they should not see Him, and therefore they would have sorrow, but He promised that He would see them again, and then their hearts would rejoice. He meant that they would see Him after His resurrection, and also that He would come again, to rejoice the hearts of His people, at the end of the ages.



CHRIST BEFORE PILATE.

He said, Whatever you shall ask the Father in my name He will give it you. These things I have spoken unto you, that in me you might have peace. In the world you shall have trouble; but be of good courage; I have overcome the world.

When Jesus had finished speaking these words, He lifted up His eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee. Then He prayed for His disciples, and for all those who should afterward believe on His name through the preaching of His disciples. He asked that they all might be one, even as His Father and He were one, and that they might be with Him where He was going, and share the glory which His Father had given Him.

After this Jesus and His disciples sang a hymn, and then went out of the house and came to a place, called the garden of Gethsemane, on the mount of Olives. And He said to His disciples, Sit here, while I go and pray yonder.

And He went a little way from them, taking with Him Peter, James and John; and He said to them, My soul is very sorrowful, even unto death; stay here, and watch with me.

And He went a little farther, and fell upon His face, and prayed, and said, O my Father, if it be possible, let this cup pass from me; yet not as I will, but as thou wilt. And so great was His agony, that His sweat was as it were great drops of blood, which fell down to the ground.

Then He rose up and went to His disciples, and found them sleeping. He said to Peter, Could you not watch with me one hour? Arise and pray, that you do not enter into temptation.

Then He went away, and prayed again as He had done before. And when He came to His disciples, He found them asleep again. A third time He went away and prayed, and an angel came and ministered unto Him. Then He came back to His disciples, and said to them, Rise, let us be going, for He that betrays me is at hand.

While Jesus was yet speaking to His disciples, Judas came with a band of men, armed with swords and staves, and carrying torches. Judas had given these men a sign, and told them that the one he would kiss was Jesus, and they must take Him and lead Him away.

So he came up to Jesus, and said, Hail, Master! and kissed Him.

Jesus said to him, Judas, dost thou betray me with a kiss? Then they laid hands on Jesus, and took Him. And Peter, who had a sword, drew it, and struck a servant of the high priest with it, and cut off his right ear.

Jesus said to Peter, Put thy sword again into its sheath. Shall I not drink the cup which my Father has given me?

Then Jesus touched the servant's ear and healed it. And Jesus said to those who took Him, Are you come out, as against a thief, with swords

and staves to take me? I was daily with you in the temple, teaching, and you did not take me; but the scriptures must be fulfilled. Then all His disciples left Him alone and fled.

And the men who had taken Jesus, led Him away to Caiaphas, the high priest, with whom were all the chief priests, the scribes, and elders. And Peter followed afar off.

When Jesus was brought before the high priest, the high priest asked Him about His disciples, and about the things which He taught. Jesus answered, I spoke openly in the synagogue, and in the temple, where the Jews always go, and I have said nothing in secret. Why dost thou ask me? Ask those who heard me what I have said to them. They know what I said. When Jesus had given this reply, one of the officers who stood by, struck Him with the palm of his hand, and said, Dost thou answer the high priest in this manner? Jesus said, If I have spoken evil, tell me what the evil is; but if I have spoken what is right, why dost



CHRIST IN THE GARDEN.

thou strike me?

Now Peter had followed Jesus to the high priest's palace, and he went in and sat down among the servants to see what would happen. And one of the high priest's maids said to him, Thou also wast with Jesus of Nazareth. But Peter denied it, and said, Woman, I know Him not. And he went out on the porch, and the cock crew. After awhile another maid saw him, and said to those who were about her, This is one of them. But Peter denied it again.

Then those who were about said to him, Surely thou art one of them, for thy speech shows that thou art a Galileean. But Peter began to curse and swear, saying, I know not the man.

And the second time the cock crew.

And the Lord turned and looked upon Peter. Then Peter remembered that Jesus had said to him, Before the cock shall crow twice, thou shalt deny me thrice. Then Peter went out and wept bitterly.

In the morning, Jesus was taken before the council or Sanhedrim, which was composed of seventy of the chief men. And the chief priests, and scribes, and elders, tried to find witnesses who would speak falsely against Jesus, that they might put him to death. At last they found two men who testified that Jesus said He was able to destroy the temple of God, and to build it up again in three days. But Jesus was silent.

Then the high priest arose, and said, Dost thou answer nothing? Still Jesus made no reply.



THE CRUCIFIXION.



CHRIST BEFORE PILATE G. FERRARY.

Again the high priest asked Him, Art thou the Christ, the Son of God? Jesus answered, I am; and hereafter you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, and said to the men in the council, He has spoken blasphemy; what need is there of more witnesses? What do you think? They all answered, He is worthy of death. Then some began to spit in His face, others blindfolded Him. And they struck Him with the palms of their hands, and said, Tell us, thou Christ, who is he that smote Thee?

Then they bound Him, and led Him away to Pontius Pilate, the Roman governor. And they accused Him before Pilate, and said, We found this fellow stirring up the people against Cæsar, and saying that He Himself is Christ, a king.

Pilate asked Him, Art thou the king of the Jews? Jesus answered, I am; but my kingdom is not of this world, for if it were, then would my servants fight, that I might not be given up to the Jews.

Then Pilate said to those who had brought Jesus, I find no fault in this man. But they were the more fierce, and said, He is making the people rebel against Cæsar by His teaching, throughout all Judea, from Galilee to this city.

When Pilate heard the name of Galilee, he asked if Jesus were a Galilean. And when he was told that He was, he sent Jesus to Herod, who was governor of Galilee; for Herod was in Jerusalem at that time.

When Herod saw Jesus he was very glad, because he had wished to see Him for a long time, as he had heard many things of Him. He hoped also to see Jesus do some miracle.

Herod asked Him many things; but Jesus answered Him nothing. And the chief priests and scribes stood by and violently accused Him.

Then Herod with his captains railed at Him, and mocked Him, and dressed Him in a kind of kingly robe, and sent Him back to Pilate again.

Then Pilate, having called the chief priests, rulers, and people together, said to them, You have brought this man to me, and said, He is trying to make the people revolt; but I have examined Him before you, and have found no fault in Him concerning those things of which you have accused Him. No, neither has Herod; for I sent you to him, and nothing that should cause His death was found against Him.

Now at the feast of the passover, it was the custom of the Roman governor to set free, according to the choice of the people, any one of the Jewish prisoners who had been shut up for breaking the Roman law. There was in prison at that time a well known Jew, named Barabbas, who had been found guilty of rebellion and murder. And the people be-



gan to cry aloud, and demand that the governor should set one of the prisoners free, as was the custom. Then Pilate said unto them, Shall I release unto you the King of the Jews? For he knew that the chief priests wanted Jesus put to death, because they hated Him. But the people, being persuaded by the chief priests to do so, cried out all at once, Away with this man, and set Barabbas free.

When Pilate had sat down on the judgment seat, his wife sent to him a message, Have nothing to do with that just man, for I have suffered much this day in a dream about him.

Then Pilate asked the people, What then shall I do with Jesus, who is called Christ?

They all answered, Crucify Him, crucify Him.

Pilate said, Why, what evil hath He done? I have found nothing against Him, I will scourge Him, and let Him go.

But they cried out the more, saying, Let Him be crucified.

When Pilate saw that they were determined to have Jesus put to death, he took some water and washed his hands before the people, and said, I am innocent of the blood of this just person, see you to it.

Then all the people answered, His blood be upon us, and upon our children.

Then Pilate set Barabbas free. And when he had scourged Jesus, he gave Him into the hands of the soldiers.

Then the soldiers of the governor took Jesus into the common hall of the palace, and stripped off His outer garments, and put on Him, in mockery, a purple robe.

And when they had platted a crown of thorns, they put it on His head. And they put a reed into His right hand, as though it were a scepter. Then they bowed the knee before Him, and mocked Him, and said, Hail, King of the Jews! And they took the reed, and struck Him on the head, and spat upon Him, and smote Him with their hands.

Then Pilate, still hoping that the Jews might be willing to let Jesus go, went out to them again, and said, See, I bring Him out before you, that you may know that I find no fault in Him. Then Jesus came out, wearing the crown of thorns and the purple robe. And Pilate said to the multitude, BEHOLD THE MAN!

But when the chief priests and officers saw Him, they cried out, Crucify Him, crucify Him.

Pilate said to them, Take Him, and crucify Him, for I find no fault in Him. The Jews answered, We have a law, and by our law He ought to die, because He claimed to be the Son of God.

When Pilate heard this, he was the more afraid, and said to Jesus, Where dost thou come from?



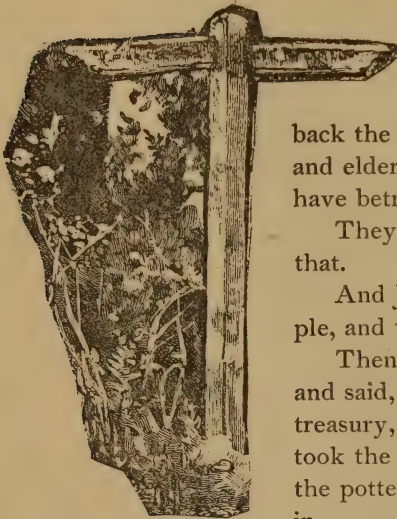
But Jesus gave him no answer. Then Pilate said, Dost thou not speak to me? Dost not thou know that I have power to crucify thee, and power to set thee free?

Jesus answered, Thou couldst have no power at all against me, unless it were given thee from God. And those who have given me up to thee, have committed a greater sin than thou hast.

Pilate tried still harder to release Jesus; but the Jews cried out, If thou let this man go thou art not a friend of Cæsar (the Roman Emperor). For whoever claims to be a king, rebels against Cæsar. When Pilate heard what they said, he was afraid, and tried no more to save Jesus, but gave Him up to the Jews to be crucified.

JUDAS REPENTS AND HANGS HIMSELF. JESUS IS LED AWAY TO BE CRUCIFIED. THE CRUCIFIXION. JESUS DIES ON THE CROSS. THE SUPERNATURAL SIGNS WHICH ACCOMPANY HIS DEATH. THE BURIAL OF JESUS. THE GUARD SET AT THE SEPULCHRE.

Matt. xxvii; Mark xv; Luke xxiii; John xix.



THEN Judas Iscariot repented of what he had done, when he saw that Jesus was condemned to death, and took back the thirty pieces of silver to the chief priests and elders, and said to them, I have sinned, for I have betrayed an innocent man.

They said, What is that to us? See thou to that.

And Judas cast down the money in the temple, and went away and hanged himself.

Then the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, because it is the price of blood. So they took the money and bought with it a field, called the potter's field, that is, a place to bury strangers in.

And the soldiers took off the purple robe from Jesus, and put His own clothes on Him, and led Him away to crucify Him.

And as they were going, they met a man named Simon. And they made him help Jesus carry the cross. And a great crowd of people fol-



THE DESCENT FROM THE CROSS.

lowed Him, and many women. And the women wept and lamented for Him. But Jesus, turning to them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. Then He told them that the time was coming when great trouble and sorrow would come upon them.



SIMON HELPING TO CARRY THE CROSS.

And they came to the place called Calvary, and there they nailed Jesus to the cross and crucified Him. And as they were crucifying Him, He prayed for them, and said, Father, forgive them, for they know not what they do.

And they offered Him vinegar and myrrh to drink, which was given to dull the sense of pain, but after tasting it, He refused to drink it. And upon the cross, over Jesus' head, Pilate had caused to be placed, JESUS OF NAZARETH, THE KING OF THE JEWS.

And they crucified with Him two thieves, one on His right hand and the other on His left.

When the Roman soldiers had hung Jesus on the cross, they sat down to watch, and while they were sitting there, they divided the garments of Jesus among themselves. And they cast lots for His outer garment or coat, to see whose it should be, because it was without seam, woven from top throughout, and the soldiers thought it was a pity to tear it.

And those that passed by mocked Jesus, and shook their heads at Him, and said, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

The chief priests, the scribes and the elders also mocked Him, and said, He saved others; Himself He cannot save. He trusted in God, let God deliver Him now, if He will have Him, for he called Himself the Son of God.

And one of the thieves who was crucified with Jesus, also mocked Him and said, If thou art Christ, save thyself and us.

But the other thief reprov'd him, and said, Dost thou not fear God? We suffer justly for our sins, but this man has not done anything wrong.



Then he prayed to Jesus, and said, Lord, remember me when thou comest into thy kingdom. Jesus said to him, Verily, I say unto thee, To-day thou shalt be with me in Paradise.

Now there stood by the cross of Jesus, His mother, and with her, her sister and some other women, and His beloved apostle John.

And Jesus looked down at His mother, and said, Woman, behold thy Son! Then He looked at John and said, Behold thy mother!

And John took her home with him, and was always like a son to her afterwards until she died.

And about the sixth hour, or noon-day, a dreadful darkness came over all the land, which lasted until the ninth hour, or three o'clock in the afternoon. About the ninth hour, Jesus said, I thirst; and as one of the soldiers was touching His lips with a sponge full of vinegar, Jesus gave a great cry, My God, My God, why hast thou forsaken me?

Then very soon afterwards He said, it is finished! Father into thy hands I commit my spirit! And He cried with a loud cry, and bowed His head, and died.

Then the veil of the temple was torn in two from the top to the bottom; The earth shook, and the rocks were rent asunder. The graves also were opened, and many of the saints who slept in the graves arose, and came out of them, and after the resurrection of Jesus, went into Jerusalem, and appeared unto many people there.

And when the centurion, and the soldiers who were with him, watching Jesus, saw the earthquake, and all the things that were done, they feared greatly, and said, Truly this man was the Son of God.

Now the Jews did not wish the bodies to remain upon the crosses the next day, because it was their Sabbath, so they begged Pilate that the legs of the two thieves might be broken, to hasten their death. So Pilate sent some soldiers, who went and broke the legs of the two thieves, but when they came to Jesus they found that He was dead already. So they did not break His legs, but one of the soldiers pierced His side with a spear, and from the wound flowed blood and water.

There was a rich man named Joseph, who was a disciple of Jesus, but he had kept it secret because he feared the Jews. But after Jesus was dead, he went boldly to Pilate and begged that the body of Jesus might be given up to him. And Pilate, after making sure that Jesus was dead, gave him leave to take the body away.

And Nicodemus, who had gone to Jesus by night to be taught, also came, and brought a mixture of sweet spices to anoint the body of Jesus. So these two wrapped the body in fine linen with the spices, and laid it in the tomb prepared for it by Joseph. It was hewn out of the side of the rock, and was quite new.



THE BURIAL OF CHRIST.

And they rolled a great stone to the door, and there they left the body and went away that they might keep the Sabbath.

And Mary Magdalene, and Mary the mother of James saw where He was laid. When Jesus was buried, the chief priests and the Pharisees came to Pilate, and said, We remember that that deceiver, while He was yet alive, said, After three days I will rise again. Command therefore that the sepulchre be made safe, until the third day, lest His disciples come by night and steal Him away, and go and say to the people that He is risen from the dead.

Pilate answered, You have a guard; go and make the sepulchre as secure as you can. So they went and sealed the stone that was at the door of the sepulchre, with the Roman seal, which it was death unlawfully to break, and they set soldiers to watch the tomb.

AN ANGEL ROLLS AWAY THE STONE FROM THE DOOR OF THE SEPULCHRE. THE RESURRECTION OF JESUS. VISION OF ANGELS AT THE SEPULCHRE. JESUS SHOWED HIMSELF AT DIFFERENT TIMES TO THE APOSTLES. THE ASCENSION.

Matt. xxviii; Mark xvi; Luke xxiv; John xx-xxi; I Cor. xv; Acts i.



IN the night after the Sabbath there was a great earthquake, and the angel of the Lord came down from heaven, and rolled away the stone from the door of the sepulchre, and sat upon it. His face shone like lightning, and his raiment was as white as snow. The soldiers who were watching the sepulchre were greatly frightened, and fell to the ground as though they had been struck dead.

And very early in the morning, on the first day of the week, Mary Magdalene, Mary the mother of James, and Salome, came to the sepulchre, and brought sweet spices which they had prepared, that they might anoint the body of Jesus. And as they were walking along, they said among themselves, Who shall roll away the stone for us from the door of the sepulchre?

But when they came nearer, they saw that it was taken away; and when they went in, they saw that the body of the Lord was gone. They feared at first that some one had taken it away; but as they looked, two





HE IS NOT HER



RISEN.

men stood by them in shining garments, who were the angels of the Lord. And they said, Why do you seek the living among the dead? He is not here, but is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead, and that He goes before you into Galilee. There you shall see Him.

And they departed quickly from the sepulchre, with fear and with great joy, and ran to tell His disciples the glad tidings.



MARY MAGDALENE.

And as they went, Jesus met them, and said to them, All hail. And they came and held Him by the feet, and worshiped Him.

Jesus said to them, Be not afraid; go and tell my brethren to go into Galilee, and there they shall see me. So the women came and told the eleven apostles and those that were with them, that Jesus had risen from the dead, and also what He had said.

When Peter and John heard what the women said, they both ran quickly to the sepulchre; but John ran faster than Peter, and was the first to reach the tomb. He stooped down, and looked in, and saw the linen clothes lying there, but he did not enter in. As soon as Peter came up, he went in, and saw the linen clothes folded up in an orderly manner. Then John went in also, and he saw and believed that Jesus was indeed risen from the dead. Then they left the garden, and went away to their own homes.

And some of the soldiers, who had been placed as a guard over the sepulchre, went into the city, and told the chief priests all that they had seen. Then the chief priests and the elders talked the matter over among themselves. And they gave a great deal of money to the soldiers, and told them to say to the people, that His disciples came in the night and stole Him away while they slept. If the governor should hear of it, the chief priests and elders said, we will persuade him not to punish you, and so you will be safe. So the soldiers took the money and did as they were told; and from that time it was a common saying among the Jews, that the disciples of Jesus came in the night and stole His body away, while the guards were asleep.

On the same day that Jesus rose from the dead, two of His disciples went to a village called Emmaus, which was eight miles distant from Jerusalem. And as they walked, they talked together of all the things that had happened. While they were talking, Jesus Himself drew near and went with them, but they were kept in some way from knowing Him. And He said to them, What is it that you are talking together about, as you walk together, that makes you so sad?

And one of them, whose name was Cleopas, answered, Art thou a stranger in Jerusalem, and dost thou not know the things which have taken place there in these days?

Jesus said, What things? They answered, Concerning Jesus of Nazareth, who was a prophet, very great in deed and word before God and all the people; and how the chief priests and our rulers have given Him up to be condemned to death, and have crucified Him. But we trusted that it was He who should have freed Israel from the Roman bondage. And besides all this, to-day is the third day since these things were done. And some women belonging to our company made us astonished; for they went very early to His sepulchre, and came back, and said they did not find His body there, but they saw two angels who told them that He was alive.

And some of the men who were with us went to the sepulchre, and found it to be as the woman had told us; but they did not see Him.

Then Jesus said to them, O foolish ones, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory?

And, beginning with Moses and the prophets, He explained to them the things in the Scriptures which related to Himself.

And when they came near to the village of Emmaus, Jesus walked on as though He would have gone further, but they urged Him to stay with them that night. They said, The evening is coming on, and the day is almost ended. So He went in and stayed with them. And when they had sat down to eat, Jesus took bread, and blessed and broke it, and gave it to them. Then their eyes were opened, and they knew Him; and immediately He disappeared from their sight. And they said to one another, Did not our hearts burn within us, while He talked with us by the way, and explained to us the Scriptures?

Then they rose up at once, and returned to Jerusalem, and found the eleven apostles gathered together, and others with them. And as they came in, the apostles were saying, The Lord has risen indeed, and has appeared to Peter. Then the two disciples told them how they had seen and talked with Jesus, and how they had known Him by His blessing and breaking the bread.

While they were talking about it, Jesus stood in the midst of them, and said, Peace be unto you. But they were greatly afraid, for they thought they saw a spirit. Jesus said to them, Why are you afraid? See my hands and my feet; it is I myself; put your hands on me and see that I have a body; for a spirit does not have flesh and bones, as you see that I have. And when He had spoken, He showed them his hands and

feet, which bore the marks of the nails. And while they could not yet believe for joy, and wondered, He said to them, Have you any food here? And they gave Him a piece of a broiled fish and of a honey-comb; and He took it, and ate it before them.

And He said to them, This is what I spoke unto you, while I was yet with you, that all those things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then He explained to the apostles, those parts of the Scriptures which spoke of His death and resurrection. Thus it was written, and thus it was necessary for me to suffer death, and to rise from the dead the third day, so that repentance and forgiveness of sins might be preached in my name among all nations, beginning at Jerusalem. And you are witnesses of these things. Go ye, therefore, into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned.

But Thomas, called Didymus, one of the apostles, was not with the others when Jesus came, and when they told him, afterwards, that they had seen the Lord, he said, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into the wound in His side, I will not believe that you have seen Him.

After eight days, Thomas and the other ten apostles were all gathered in a room together, and the doors were shut. Then Jesus came and stood in the midst, and said, Peace be unto you. Then He said to Thomas, Reach hither thy finger, Thomas, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. Then Thomas knew it was Jesus, and said, My Lord and my God. Jesus said to him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.

After these things Jesus showed Himself again to the disciples at the sea of Tiberias, or sea of Galilee. Simon Peter, Thomas, Nathaniel, James and John—the two sons of Zebedee,—and two other of His disciples were together. Simon Peter said to them, I go a-fishing. They said to him, We also go with thee.

Then they went on the sea in a boat, but that night they caught nothing. When the morning came, Jesus stood on the shore; but the disciples did not know that it was Jesus. And He called out to them, and said, Children, have you any fish? They answered, No.

Then He said, Cast the net on the right side of the ship, and you shall find fish. They did so, and they were not able to draw the net up on account of the great number of fishes in it. Then John, the disciple whom Jesus loved, said to Peter, It is the Lord.

When Peter heard that it was the Lord, he tightened his fisherman's



CHRIST'S COMMAND TO PETER.

garment about him, and threw himself into the sea, that he might get to Jesus as quickly as possible. And the other disciples came in the boat, dragging the net with the fishes.

As soon as they came to the shore, they saw a fire of coals there, and fish laid upon it, and bread. Jesus said to them, Bring some of the fish which you have caught.

Peter went and drew the net full of great fishes to land. There were a hundred and fifty-three of them, and although there were so many, the net was not broken.

Jesus said to them, Come and dine. But none of the disciples dared asked Him, Who art thou? because they knew it was the Lord. And Jesus took bread, and gave it to them, and fish also.

This was the third time that Jesus had showed Himself to His disciples after He had risen from the dead.

At another time the eleven apostles went up on a mountain in Galilee, where Jesus had told them to meet Him; and He went to them there, and when they saw Him, they worshiped Him.

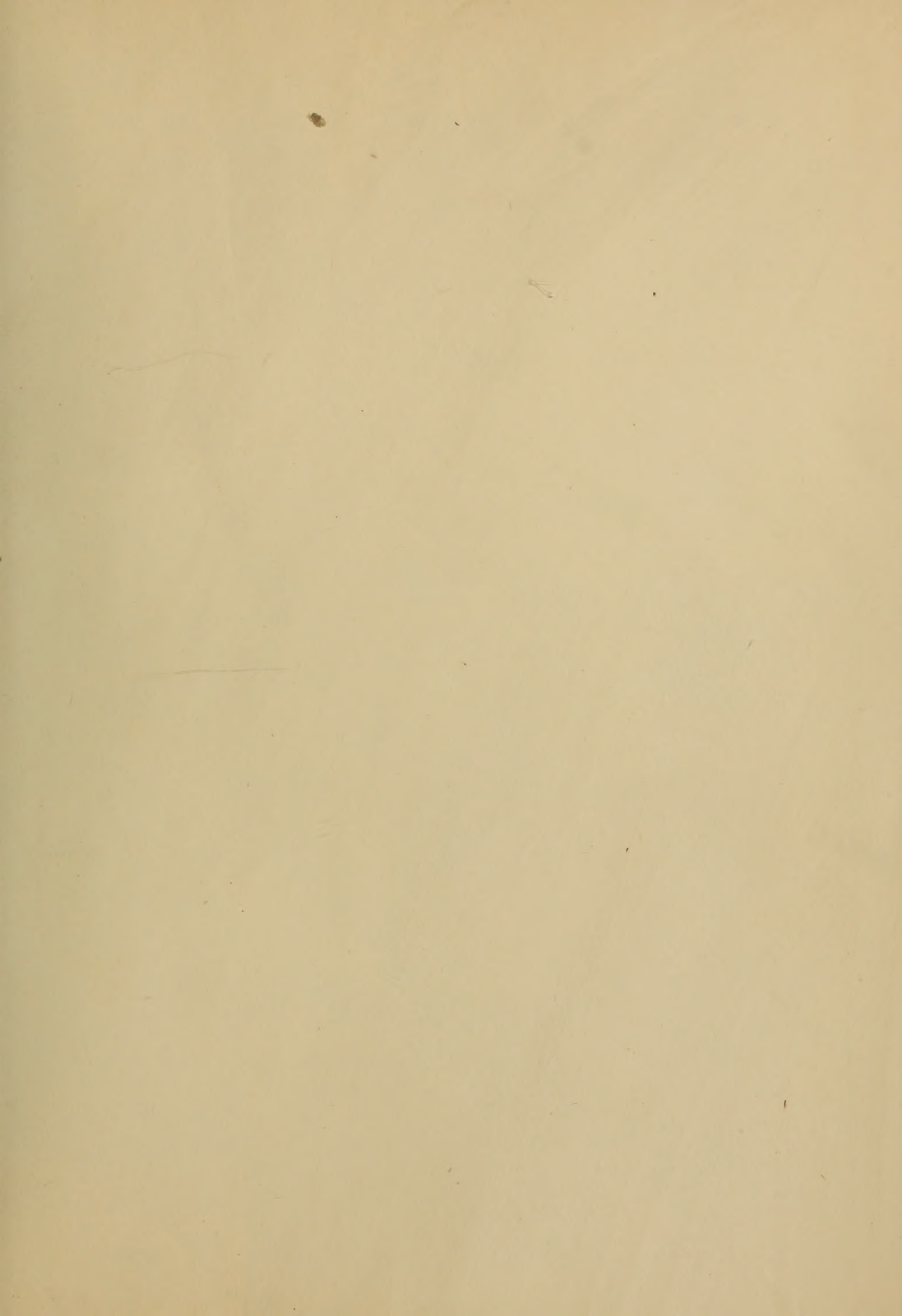
And Jesus spoke to them and said, All power is given to me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; and lo, I am with you always, even unto the end of the world (or the consummation of the ages).

Jesus stayed on the earth forty days after He had risen from the dead, and He not only showed Himself to His apostles, but He was seen also by more than five hundred of His disciples at one time.

At the end of the forty days, Jesus met His apostles at Jerusalem, and led them out to the mount of Olives. And He told them to stay at Jerusalem until the Holy Spirit should be sent upon them.

And while He talked with them, He was parted from them, and was carried up into heaven; and a cloud received Him out of their sight.

While they still looked up after Him, behold, two angels stood by them in white raiment, who said, Ye men of Galilee, why do you stand gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall come again in like manner as you have seen Him go into heaven. Then the apostles returned to Jerusalem with great joy, and went often to the temple to praise and thank God.





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